TAFSIR MUSHAF FATIMA ALEHA SALAAM

SURAH FATEHA (THE OPENING)

DETAILED EDITION

VOLUME 1

AYATOLLAH DR SYED AMMAR NAQI NAQVI

TAFSIR MUSHAF FATIMA ALEHA SALAAM, DETAILED VOL 1, BY AYATOLLAH DR SYED AMMAR NAQI NAQVI, السلام صلی علی محمد و آل محمد

VIRTUAL UNIVERSITY OF ISLAMIC STUDIES

INTRODUCTION

The Knowledge of Amir al-Mu'minin Ali

The Prophet Muhammad, peace be upon him and his family, said: "When I stood before my Lord, He spoke to me and communicated with me. There was nothing I did not teach Ali; he is the gate of my knowledge." *(علم أمير المؤمنين على قال النبى محمد صلى الله عليه و آله و سلم : لما صرت بين يدى ربى كلمنى وناجانى فما علمت شيئاً الا علَّمته علياً فهو باب مدينة علمى)*

In the book "Yanabi' al-Mawadda," written by the esteemed Hafiz Suleiman ibn Ibrahim al-Qandoozi al-Hanafi, who passed away in the year 1294 AH, it is narrated:

In "Al-Durr al-Munazzam" by Ibn Talha al-Halabi al-Shafi'i:

"Know that all the secrets of the heavenly books are in the Qur'an, and all that is in the Qur'an is in Al-Fatiha, and all that is in Al-Fatiha is in the Bismillah, and all that is in the Bismillah is in the 'B' of the Bismillah, and all that is in the 'B' of the Bismillah is in the dot that is underneath the 'B'." *({ اعلم أنّ جميع أسرار الكتب السماوية فى القرآن, وجميع ما فى القرآن فى الفاتحة, وجميع ما فى الفاتحة فى البسملة, وجميع ما فى البسملة فى باء البسملة, وجميع ما فى باء البسملة فى النقطة التى هى تحت الباء })*

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Then he said: Imam Ali, may Allah honor his face, declared: "I am the dot that is beneath the 'B'." *(أنا النقطة التى تحت الباء)*

I say, for the 'B' without a dot is but a letter devoid of meaning, and likewise is the Qur'an without Ali; he is the speaking Qur'an, as has been narrated in hadith. He is the interpreter of the Qur'an after the Prophet, and he and his household are the second weight alongside the Qur'an. By his authority, the religion was perfected, as He, the Exalted, said: *(اليَوْم أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَمْتُ عَلَيْكُم نِعْمَتِى, وَرَضِيْتُ لَكُمُ الإِسْلامَ دِيْنا)*

And Imam Ali, peace be upon him, said: "I am the speaking Qur'an." *(أنا القرآن الناطق)*

In the 114 chapters of the Qur'an, the Bismillah was revealed in relation to Imam Ali, peace be upon him.

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Regarding the importance of the dot of the 'B': Hafiz Qandoozi reported from the Tirmidhi scholar Muhammad ibn Ali, in the explanation of the treatise titled "Al-Fath Al-Mubin," that Ibn Abbas said: "Ali explained to us the dot of the 'B' from

'Bismillah al-Rahman al-Rahim' one night until the dawn broke and he had not yet finished." *(شرح لنا على عليه السلام نقطة الباء من بسم الله الرحمن الرحيم ليلة فانفلق عمود الصبح وهو بعد لم يفرغ)*

This chapter is of great significance in its place and content. The Prophet, peace be upon him and his family, said: "Whoever recites it is as if he has recited two-thirds of the Qur'an."

And from Zayd ibn Haritha: When the night came in which the Messenger of God took the first pledge of allegiance from the Ansar, he said to them: "I take from you what Allah took from the Prophets before me: that you protect me and shield me from that which you shield yourselves from, and shield Ali ibn Abi Talib from that which you shield yourselves from, for he is the greatest truth-teller. May Allah increase your Faith."

And Allah gave Moses the staff, and gave Abraham the protection from fire, and gave Jesus the words by which he revives the dead, and He gave me Ali. For every Prophet has a sign, and this is the sign of my Lord, and the pure Imams from his offspring are the signs of my Lord. The earth will not be empty of the people of faith

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as long as Allah preserves one of his descendants. *(ولكل نبى آية وهذا آية ربى, والأئمة الطاهرون من ذريته واحدا أحدا من الله أبقى ما الايمان أهل من تخلو لن ربى, آيات وله)*

However, the majority of the Muslims turned away from Ali, the greatest sign of Allah, and clung to Yazid, who was known for consorting with monkeys. *(ولكن أغلب المسلمين تركوا عليا عليه السلام آية الله العظمى وتمسكوا والشارب للخمر علنا واللاعب بالقرود يزيد)*

سورة الفاتحة - The Opening Chapter

وهى أم الكتاب وأم القرآن والسبع المثانى.

It is the Mother of the Book, the Mother of the Quran, the Seven Oft-Repeated.

(الموت) الا السام داء كل من شفاء هى الفاتحة: سلم و آله و عليه الله صلى النبى قال ((1)).

The Prophet, may peace be upon him, said: The Opening is a cure for every ailment except for death.

(1) تفسير العياشى _ محمد بن مسعود العياشى _ الوفاة: 320 هج _ هاشم محلاتى _ ناشر: المكتبة العلمية الإسلامية _ طهران _ ج 1 / 20.

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(1) Commentary by Al-Ayyashi, Muhammad ibn Mas'ud Al-Ayyashi, who passed away in the year 320 Hijri, published by the Islamic Scientific Library, Tehran, Vol. 1 / 20.

وقال سيد الكون محمد صلى الله عليه و آله و سلم: فى الحمد سبع مرات شفاء من كل داء فان عوَّذ بها صاحبها مائة مرة وكان الروح قد خرج من الجسد رد الله تعالى عليه الروح ((2)).

And the Master of the Universe, Muhammad, may peace be upon him, said: In praise, recited seven times, lies healing for every ailment; if one recites it a hundred times, even if the spirit has fled the body, Allah will return the spirit to him.

(2) مكارم الاخلاق, الشيخ رضى الدين أبى نصر الحسن بن الفضل الطبرسى, ابن الشيخ الطبرسى صاحب التفسير, منشورات الشريف الرضى, النجف الاشرف ص390.

(2) The Virtues of Morality, Sheikh Razi al-Din Abu Nasr al-Hasan ibn al-Fadl al-Tabarsi, son of Sheikh al-Tabarsi, author of the commentary, published by Al-Sharif al-Razi, Najaf Ashraf, p. 390.

عن الصّادق عليه السلام فى فضل الفاتحة

About the virtues of the Opening, Al-Sadiq, peace be upon him, said:

إلى أن قال: ومالك يوم الدّين

He said: And Master of the Day of Judgment.

قال جبرئيل: ما قالها مسلم قطّ إلّا صدّقها اللّه وأهل سماواته.

Gabriel declared: No Muslim has ever uttered it without Allah and His heavenly hosts affirming it.

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وفی العیون وتفسیر الإمام علیه الصّلوة والسّلام عن النّبی صلی الله علیه و آله و سلم فی فضلها إلی أن قال:

In the Eyes and Commentary of the Imam, peace and blessings be upon him, regarding its merit, the Prophet, may peace be upon him, said:

فإذا قال مالک یوم الدّین قال اللّه: أشهدکم کما اعترف بأنّی أنا الملک یوم الدّین

When he says, "Master of the Day of Judgment," Allah replies: I bear witness, as I acknowledge that I am the Sovereign on the Day of Judgment,

لأسهلنّ یوم الحساب حسابه ولأفضلنّ حسناته ولأتجاوزنّ عن سیّئاته.

I shall make easy his reckoning on that day, I shall multiply his good deeds, and I shall overlook his misdeeds.

الطبرسی رحمه الله فی کتابه مجمع البیان ملخصا.

Al-Tabarsi, may Allah have mercy upon him, in his book Majma' al-Bayan summarized:

الفاتحة: عن النبی صلی الله علیه و آله و سلم من قرأها فکانما قرأ ثلثی القران

The Opening: The Prophet, may peace be upon him, said: Whoever recites it is as if he has recited two-thirds of the Quran.

وکانما تصدق علی کل مؤمن ومؤمنة

And it is as if he has given charity to every believing man and woman.

والذی نفسی بیده ما انزل الله تعالی فی التوریة والاءنجیل والزبور مثلها

By Him in whose hand is my soul, Allah has not revealed anything in the Torah, the Gospel, or the Psalms like it.

وهی ام القران والسبع المثانی

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And it is the Mother of the Quran, the Seven Oft-Repeated.

وهی مقسومة بين الله وبين عبده ولعبده ما سأل

And it is divided between Allah and His servant; for His servant is what he asks of it.

وهی افضل سورة فی کتابه تعالی

And it is the best chapter in His Book, the Exalted.

وعنه صلی الله عليه و آله و سلم انه افرد علی الامتنان بها وجعلها بازاء القران

And he, may peace be upon him, singled it out for gratitude and placed it equal to the Quran.

فقال ولقد اتينا سبعا من المثانی والقران العظيم

He said: Indeed, We have given you seven of the oft-repeated verses and the Great Quran.

وانها اشرف ما فی کنوز العرش

And it is the noblest of what is in the treasures of the Throne.

وانه تعالی خص محمدا صلی الله عليه و آله و سلم وشرف بها ولم يشرک فيها احد من انبيائه الا سليمان عليه السلام

And indeed, He has specially honored Muhammad, may peace be upon him, with it, and no prophet among his prophets has shared it, except for Solomon, peace be upon him, who was granted the Bismillah.

الا فمن قرأها معتقدا لموالاة محمد واله منقادا لامرها مؤمنا

So whoever recites it, believing in the allegiance to Muhammad and his family, and yielding to its command with faith.

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بسم الله الرحمن الرحيم – In the Name of Allah, the Most Gracious, the Most Merciful

2 الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ

All praise belongs to Allah, the Lord of all the worlds.

3 الرَّحْمَنِ الرَّحِيمِ

The Most Gracious, the Most Merciful.

4 مَالِكِ يَوْمِ الدِّينِ

Master of the Day of Judgment.

5 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You alone we worship, and You alone we ask for help.

6 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us on the Straight Path.

7 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ

The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

سورة الفاتحة – _The Opening Chapter_

عن أبي عبدالله (عليه السلام)

From Abu Abdullah (peace be upon him), he said:

شكر النعمة اجتناب المحارم, تمام الشكر قول الرجل: (الْحَمْدُ لِلَّه رَبِّ الْعالَمِينَ)

Gratitude for a blessing is to avoid prohibitions; the completion of gratitude is the utterance of the man: "All praise belongs to Allah, the Lord of all the worlds."

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فى (كشف الغمة)

In "Kashf al-Ghummah":

عن الإمام الصادق (عليه السلام)

From Imam Al-Sadiq (peace be upon him), he said:

فقد أبى بغلة له, فقال: إن ردها الله على لأحمدنه بمحامد يرضاها

He had lost his mule, and he said: If Allah returns it to me, I shall praise Him with praises that He likes.

فلما لبث أن أتى بها بسرجها ولجامها, فلما استوى [عليها] وضم إليه ثيابه

Before long, it was brought back to him with its saddle and bridle. When he mounted it and gathered his garments around him,

رفع رأسه إلى السماء, وقال: (الْحَمْدُ لِلَّه)

He raised his head to the heavens and said: "All praise belongs to Allah," and he said no more.

ثم قال: ما تركت ولا أبقيت شيئا

Then he said: I did not leave anything out; I have made all kinds of praise belong to Allah, the Almighty,

جعلت جميع أنواع المحامد لله عز وجل, فما من حمد إلا وهو داخل فيما قلت

For there is no praise that does not fall within the compass of what I have said, and He alone is deserving of all praise.

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اللهم صلی علی محمد و آل محمد

وعن أبی عبدالله (علیه السلام)

And from Abu Abdullah (peace be upon him), in his saying:

(الْحَمْدُ لِلَّه)

"All praise belongs to Allah," he said:

الشکر لله

It is gratitude to Allah.

وفی قوله, (رَبِّ الْعالَمِینَ)

And in His saying, "Lord of all the worlds," he said:

خالق الخلق, (الرَّحْمنِ)

The Creator of creation; "The Most Gracious," with all His creation;

(الرَّحِیمِ)

"The Most Merciful," especially towards the believers.

(مالِکِ یَوْمِ الدِّینِ)

"Master of the Day of Judgment," he said: The Day of Reckoning;

والدلیل علی ذلک قوله: وقالُوا یا وَیْلَنا هذا یَوْمُ الدِّینِ

And the evidence of this is His saying: "And they will say, 'O woe to us! This is the Day of Judgment.'"

یعنی یوم الحساب

That is to say, the Day of Reckoning.

(إِیَّاکَ نَعْبُدُ)

"You alone we worship," addressing Allah, the Mighty and Majestic;

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و(وإِيَّاکَ نَسْتَعِينُ)

"And You alone we ask for help," likewise.

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)

"Guide us on the Straight Path," he said:

(الطريق, ومعرفة الإمام)

The path, and the knowledge of the Imam.

: بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful:

1: البسملة آية من السورة

The Bismillah is a verse of the chapter,

واسم الجلالة الله مختص بمن حقَّت له العبادة دون غيره

And the name of the Almighty, Allah, is exclusively for Him, deserving of worship, and no other.

وقال الصادق عليه السلام: الرحمن اسم خاص بصفة عامة والرحيم اسم عام بصفة خاصة.

And Al-Sadiq (peace be upon him) said: "The Most Gracious" is a name specific in its general attribute, while "The Most Merciful" is a name general in its specific attribute.

الْحَمْدُ لِلّهِ، نحمده

All praise belongs to Allah; we praise Him

على ما أنعم الله به علينا،

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For the blessings He has bestowed upon us,

رَبِّ الْعَالَمِينَ 2،

Lord of all the worlds.

الرب هو السيد المالک والمدبر والعالمين الخلق کله.

The Lord is the Master, the Owner, the Planner, and the Creator of all creation.

الرَّحْمَنِ الرَّحِيمِ 3:

The Most Gracious, the Most Merciful.

رحمن الدنيا ورحيم الاخرة.

Gracious in this world and Merciful in the Hereafter.

مَالِكِ يَوْمِ الدِّينِ 4:

Master of the Day of Judgment and Recompense.

إِيَّاکَ نَعْبُدُ:

You alone we worship,

مخاطبة الله تعالى وَإِيَّاکَ نَسْتَعِينُ 5:

Addressing Allah, the Mighty, and You alone we ask for help.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ 6:

Guide us on the Straight Path;

فی تفسير الثعلبی مسنداً عن أبی بردة فی معنی الصراط المستقيم:

In the interpretation of Al-Thalabi, narrated by Abu Burdah regarding the meaning of the Straight Path:

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هو صراط محمد وأهل بيته صلى الله عليه و آله و سلم

It is the path of Muhammad and his family, peace be upon him and them.

والتعوذ عن صراط من غضب الله عليه...

And to seek refuge from the path of those who have incurred Allah's wrath…

وجاء فى الحديث: الصراط اثنان:

And it has been said in the hadith: There are two paths:

الاول للدنيا وهو ولاية أهل البيت،

The first for this world is the guardianship of the People of the House,

والثانى صراط الآخرة.

And the second is the path of the Hereafter.

أى اهدنا الطريق الحق للاعتقاد،

That is, guide us to the true path of belief,

والصراط المستقيم هو الامام على بن أبي طالب عليه السلام بالدليل القرآنى:

And the Straight Path is Imam Ali ibn Abi Talib, peace be upon him, as evidenced by the Quranic statement:

{وإنه فى أم الكتاب لدينا لعلى حكيم}

"And indeed, it is in the Mother of the Book with Us, exalted and wise."

قال الصدوق والطوسى والمفسر القمى:

Said Al-Saduq, Al-Tusi, and Al-Mufassir Al-Qummi:

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إنها نزلت فی الامام علی علیه السلام

It was revealed concerning Imam Ali, peace be upon him.

وقال النبی صلی الله علیه و آله و سلم لعلی علیه السلام .((1))

And the Prophet, may peace be upon him, said to Ali, peace be upon him:

أنت النبأ العظیم والصراط المستقیم

You are the Great Announcement and the Straight Path.

وأنت المثل الأعلی

And you are the most exalted example.

((2)).

وذکر البیهقی عن الحاکم النیسابوری, باسناده عن رسول الله صلی الله علیه و آله و سلم,

And Al-Bayhaqi mentioned from Al-Hakim Al-Naysaburi, with his chain of narrators from the Messenger of Allah, may peace be upon him:

إذا جمع اللهُ الأوّلین والآخرین یوم القیامة, ونصب الصراط علی جسر جهنّم,

When Allah gathers the first and the last on the Day of Judgment, and places the bridge over Hell,

لم یجزها أحدٌ إلاّ من کانت معه براءة بولایة علی بن أبی طالب علیه السلام.

No one will pass over it except for the one who holds a declaration of allegiance to Ali ibn Abi Talib, peace be upon him.

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1. **Misbāh al-Mutahajjid**, Al-Tusi, p. 748; **Ma'ani al-Akhbar**, Al-Saduq, p. 32; **Tahdhib al-Ahkam**, Al-Tusi, Vol. 2, p. 145; **Al-Gharat**, Vol. 2, p. 892; **Sharh al-Akhbar**, Al-Nu'man al-Maghribi, Vol. 1, p. 244; **Manaqib**, Ibn Shahr Ashub, Vol. 2, p. 271; **Bihar al-Anwar**, Vol. 9, p. 52, 33, p. 310, 35, p. 58, 95, p. 304, 97, p. 303; **Tafsir al-Qummi**, Ali ibn Ibrahim al-Qummi, died in 307 AH, edited by Sayyid Taqi al-Jaza'iri, 3rd edition, 1404 AH, Dar al-Kitab Foundation, Qom, Vol. 1, p. 39; **Tafsir Kanz al-Daqaiq**, Vol. 1, p. 60.

. وقال أبو بكر سمعت النبی صلی الله علیه و آله و سلم یقول جواز العبور علی الصراط حبّ علی علیه السلام

(Abu Bakr said: I heard the Prophet, peace be upon him and his family, say: "The permission to cross the bridge is the love of Ali, peace be upon him.")

Now, that's a fine thing to say! Love for Ali is the ticket to cross that narrow bridge, a golden pass to the other side.

وعن ابن عبّاس : قلت للنبی صلی الله علیه و آله و سلم : یارسول الله صلی الله علیه و آله و سلم للنار جواز ؟

(And from Ibn Abbas: I said to the Prophet, peace be upon him and his family: "O Messenger of God, is there a passage to the Fire?")

A curious question, indeed! One that weighs heavy on the hearts of many.

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قال : نعم, قلت : وما هو ؟ قال : حبّ على بن أبى طالب عليه السلام

(He said: "Yes." I asked: "What is it?" He replied: "The love of Ali ibn Abi Talib, peace be upon him.")

Ah, there it is! The love for Ali is the key that unlocks the gates of paradise and keeps the flames of hell at bay.

** وقال النبى صلى الله عليه و آله و سلم : ياعلى, إخوانک يفرحون فى ثلاثة مواطن : عند خروج أنفسهم وأنا شاهدهم وأنت, وعند المساءلة فى قبورهم, وعند العرض الأكبر, عند الصراط إذا سئل الخلق عن إيمانهم فلم يجيبوا.**

(The Prophet, peace be upon him and his family, said: "O Ali, your brothers will rejoice in three situations: at the time of their souls departing, and I am a witness to them and you; and at the questioning in their graves; and at the great presentation, at the bridge when the creation is asked about their faith and they do not respond.")

A solemn reminder of the trials we face, yet a promise of joy for those who stand firm in their faith.

** وقال ابن عباس : دخل الامام على عليه السلام على النبى صلى الله عليه و آله و سلم وعنده عائشة فجلس بين النبى صلى الله عليه و آله و سلم وعائشة .**

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(Ibn Abbas said: Imam Ali, peace be upon him, entered upon the Prophet, peace be upon him and his family, while Aisha was with him, and he sat between the Prophet and Aisha.)

A moment of unity, a gathering of the beloved, where wisdom flows like a river.

فقالت : ما كان لک مجلس غير فخذی ؟

(She said: "Was there no other place for you to sit?")

A playful jab, perhaps, but one that speaks to the bonds of kinship and respect.

** فضرب النبی صلی الله علیه و آله و سلم علی ظهرها وقال : مه لا تؤذینی فی أخی,فانه امیر المؤمنین وسید المسلمین وقائد الغر المحجلین یوم القیامة, یقعد علی الصراط المستقیم فیدخل أولیاءَه الجنة ویدخل اعداءه النار.**

(The Prophet, peace be upon him and his family, struck her on the back and said: "Easy now, do not trouble me about my brother, for he is the Commander of the Faithful, the Master of the Muslims, and the Leader of the distinguished on the Day of Resurrection. He will sit on the Straight Path, leading his friends into Paradise and his enemies into Hell.")

A powerful declaration of Ali's status, a reminder of his noble role in the hereafter.

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وقال النبى صلى الله عليه و آله و سلم : إذا كان يوم القيامة يقعد على بن أبى طالب عليه السلام على الفردوس, وهو جبل قد علا على الجنّة, وفوقه عرش ربّ العالمين, ومن سفحه تتفجّر أنهار الجنّة وتتفرّق فى الجنان, وهو جالس على كرسيٍّ من نور يجرى بين يديه التسنيم.

(The Prophet, peace be upon him and his family, said: "On the Day of Resurrection, Ali ibn Abi Talib, peace be upon him, will sit on Al-Firdaws, a mountain that rises above Paradise, and above it is the Throne of the Lord of the Worlds. From its slopes, the rivers of Paradise will burst forth and flow through the gardens, and he will be seated on a throne of light, with Tasnim flowing between his hands.")

A vivid image of Ali's exalted status, a reminder of the rewards awaiting the faithful.

يشرف على الجنّة, فيدخل محبّيه الجنّة ومبغضيه النار.

(He overlooks Paradise, and he will lead his lovers into Paradise and his enemies into Hell.)

A powerful conclusion, where love and enmity have their ultimate consequences.

1- 8762 / 244 / 42 تاريخ دمشق, 1203 / 161 / 3 تاريخ بغداد ج.

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(1- History of Baghdad, Vol. 3, p. 161, 1203; History of Damascus, p. 42, 244, 8762.)

2- مقتل الحسين, الموفق بن احمد المكى الخوارزمى ، المتوفَّى سنة 568 هجرية ، ج 1 / 39, المناقب لابن شهر آشوب ج 2 / 156, بحار الأنوار 39 / 202 / 23, المناقب, الموفق بن احمد المكى الخوارزمى ، المتوفَّى سنة 568 هجرية , 71 / 48, فرائد السمطين, الجوينى الشافعى, ج 1 / 292 / 230, مائة منقبة 107 / 52, كشف الغمّة ج 1 / 103, إرشاد القلوب 235.

(2- The Martyrdom of Hussein, Al-Mufid ibn Ahmad al-Khwarizmi, who died in 568 AH, Vol. 1, p. 39; Manaqib of Ibn Shahr Ashub, Vol. 2, p. 156; Bihar al-Anwar, Vol. 39, p. 202, 23; Manaqib, Al-Mufid ibn Ahmad al-Khwarizmi, who died in 568 AH, p. 71, 48; Farid al-Samatain, Al-Juwayni al-Shafi'i, Vol. 1, p. 292, 230; One Hundred Virtues, p. 107, 52; Kashf al-Ghummah, Vol. 1, p. 103; Irshad al-Qulub, p. 235.)

3- أخرج ذلک ابن مردويه فى كتاب إحقاق الحقّ وازهاق الباطل 15 / 11 لنور الله الحسينى.

(3- This was narrated by Ibn Mardawayh in the book "Ihqaqul Haqq wa Izhaqul Batil," p. 15, 11, by Noor Allah al-Husseini.)

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قال : حبّ على بن أبى طالب عليه السلام.

(He said: "The love of Ali ibn Abi Talib, peace be upon him.")

A resounding affirmation of the importance of love for Ali.

** وجاء فى تفسير وكيع بن الجراح عن سفيان الثورى عن السدى عن أسباط ومجاهد عن عبدالله بن عباس فى قوله تعالى : (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ).**

(And it has come in the interpretation of Waki' ibn al-Jarrah from Sufyan al-Thawri from al-Suddi from Asbat and Mujahid from Abdullah ibn Abbas regarding His saying: 'Guide us on the Straight Path.')

A scholarly lineage tracing back to the greats, emphasizing the importance of guidance.

قال : قولوا معاشر العباد : أرشدنا الى حبِّ النبى صلى الله عليه و آله و سلم وأهل بيته.

(He said: "Say, O servants: Guide us to the love of the Prophet, peace be upon him and his family, and his household.")

A call to embrace the love of the Prophet and his family as a guiding principle.

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** وقال الامام على عليه السلام لابن الكواء : {نحن أصحاب الأعراف نعرف أنصارنا بسيماهم, ونحن الأعراف يوم القيامة بين الجنّة والنار, ولا يدخل الجنّة إلاّ من عرفنا وعرفناه, ولا يدخل النار إلاّ من أنكرنا وأنكرناه.**

(And Imam Ali, peace be upon him, said to Ibn al-Kawwa: "We are the People of Al-A'raf; we recognize our supporters by their marks. We are the Al-A'raf on the Day of Resurrection between Paradise and Hell. No one shall enter Paradise except those who recognize us and whom we recognize, and no one shall enter Hell except those who deny us and whom we deny.")

A profound declaration of identity and recognition, emphasizing the importance of allegiance.

** وذلک بأنّ الله عزّوجلّ لو شاء عرّف للناس نفسه حتّى يعرفوه وحده, ويأتوه من بابه, ولكنّه جعلنا أبوابه وصراطه وبابه الذى يؤتى منه, فقال – فيمن عدل عن ولايتنا وفضّل علينا غيرنا فإنّهم (عَنْ الصِّرَاطِ لَنَاكِبُونَ).**

(And this is because, if God Almighty had willed, He could have made Himself known to the people so that they would recognize Him alone and come to Him from His door. But He made us His doors and His path, and the door through which He is approached. He said: 'As for those who deviate from our guardianship and prefer others over us, they are indeed straying from the path.')

A reminder that the path to God is through the rightful leaders, and straying from that path leads to ruin.

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وقال عمر لابن عباس يصف علياً عليه السلام : إنَّ أحراهم أن يحملهم على كتاب ربِّهم, وسنَّة نبيّهم لصاحبک, واللهِ لئن وليها, ليحملنَّهم على المحجّة البيضاء والصراط المستقيم.

(And Umar said to Ibn Abbas, describing Ali, peace be upon him: "He is most deserving to guide them to the Book of their Lord and the Sunnah of their Prophet. By God, if he takes charge, he will surely lead them on the clear path and the Straight Path.")

A testament to Ali's leadership and guidance, a promise of righteousness.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ : بالتوفيق لدينک وولايتک وطاعتک وعبادتک وهم الانبياء والاوصياء.

(The path of those upon whom You have bestowed favor: with the success of Your religion, Your guardianship, obedience, and worship, and they are the prophets and the chosen ones.)

A clear delineation of the blessed path, marked by the righteous.

وأخرج الحافظ الحاكم الحسكانى الحنفى فى شواهد التنزيل, بإسناده عن عبدالرحمان بن زيد بن أسلم عن أبيه فى قول الله تعالى: (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ) _سورة الفاتحة.

**(And the hadith scholar Al-Hakim al-Haskani al-Hanafi narrated in "Shawahid al-Tanzil," with his chain of narration from Abdul Rahman ibn Zayd ibn Aslam from

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his father regarding God's saying: 'The path of those upon whom You have bestowed favor' - Surah Al-Fatiha.)**

A scholarly reference reinforcing the significance of this verse.

.قال: النبی صلی الله علیه و آله و سلم : علی بن أبی طالب علیه السلام وشیعته

(He said: "The Prophet, peace be upon him and his family, said: 'Ali ibn Abi Talib, peace be upon him, and his followers.'")

A clear identification of Ali and his followers as the favored ones.

** وأخرج إبراهیم بن محمد الحموینی الشافعی فی کتابه فرائد السمطین, روی بإسناده عن خیثمة الجعفی, عن أبی جعفر (یعنی **محمد بن علی الباقر علیه السلام) . قال سمعته یقول: {نحن خیرة الله, ونحن الطریق الواضح, والصراط المستقیم إلی الله.}

(And Ibrahim ibn Muhammad al-Hamawini al-Shafi'i narrated in his book "Farid al-Samatain," with his chain of narration from Khaythama al-Ja'fi, from Abu Ja'far (meaning Muhammad ibn Ali al-Baqir, peace be upon him). He said: 'I heard him say: "We are the chosen ones of God, and we are the clear path, the Straight Path to God."')

A powerful affirmation of their role as guides to the divine.

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1- 338 - 337 / 1 الاحتجا ج . 74 سورة المؤمنون .

(1- Surah Al-Mu'minun 74. Al-Ihtijaj, Vol. 1, p. 337 - 338.)

2- 114 / 2 شرح نهج البلاغة لابن أبى الحديد ج .

(2- Sharh Nahj al-Balagha by Ibn Abi al-Hadid, Vol. 2, p. 114.)

3- قال الذهبى الكردى عن الحسكانى الحنفى: شيخ متقن ذو عناية تامة بعلم الحديث_ تذكرة الحفاظ ج 3 / 1200 رقم 1032.

(3- Al-Dhahabi al-Kurdi said about al-Haskani al-Hanafi: "An expert scholar with complete attention to the science of hadith." - Tadhkirat al-Huffaz, Vol. 3, p. 1200, No. 1032.)

4- 66 : 1 شواهد التنزيل, الحسكانى الحنفى.

(4- Shawahid al-Tanzil, al-Haskani al-Hanafi, Vol. 1, p. 66.)

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5- 246 , غاية المراد, الشهيد الاول.

(5- Ghayat al-Marad, the First Martyr, p. 246.)

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2. **Uyun Akhbar al-Ridha**, Al-Saduq, Vol. 1, p. 9; **Manaqib Ahl al-Bayt**, Ibn Shahr Ashub, Vol. 2, p. 272; **Bihar al-Anwar**, Vol. 9, p. 197; **Tafsir al-Qummi**, Ali ibn Ibrahim al-Qummi, died in 307 AH, edited by Sayyid Taqi al-Jaza'iri, 3rd edition, 1404 AH, Dar al-Kitab Foundation, Qom, Vol. 1, p. 159; **Al-Kafi**, Sheikh Al-Kulayni, died in 329 AH, 5th edition, 1363 AH, published by Dar al-Kutub al-Islamiyya, Tehran, Vol. 1, p. 416; **Shawahid al-Tanzil**, Al-Hakim al-Haskani al-Hanafi, Vol. 1, p. 79.

3. **Muhib al-Din al-Tabari in Al-Riyad**, Vol. 2, p. 172.

سورة الفاتحة - The Opening

Well now, this here is the Mother of the Book, the Mother of the Qur'an, and the Seven Oft-Repeated Verses.

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قال النبی صلی الله علیه و آله و سلم : الفاتحة هی شفاء من کل داء الا السام (الموت)

(The Prophet, peace be upon him and his family, said: "Al-Fatiha is a cure for every ailment except for death.")

Ain't that a comforting thought? This little chapter is like a balm for the soul, soothing every ailment, save for that final curtain call we all must face.

** وقال سید الکون محمد صلی الله علیه و آله و سلم : فی الحمد سبع مرات شفاء من کل داء فان عوّذ بها صاحبها مائة مرة **وکان الروح قد خرج من الجسد رد الله تعالی علیه الروح

(And the Master of the Universe, Muhammad, peace be upon him and his family, said: "In praise, there are seven repetitions that serve as a remedy for every disease; if one recites it a hundred times while the spirit has departed from the body, God will restore the spirit to him.")

Now, that's a powerful prescription! Recite it a hundred times, and you might just find yourself back in the land of the living, as if the good Lord Himself decided to give you a second chance.

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1- تفسير العياشى _ محمد بن مسعود العياشى _ الوفاة : 320 هج _هاشم محلاتى _ ناشر : المكتبة العلمية الإسلامية _ طهران _ ج 1 / 20.

(1- Tafsir Al-Ayashi - Muhammad ibn Mas'ud Al-Ayashi - Died: 320 AH - Hashim Mahalati - Publisher: Islamic Scientific Library - Tehran - Vol. 1 / 20.)

2- مكارم الاخلاق ,الشيخ رضى الدين أبى نصر الحسن بن الفضل الطبرسى , ابن الشيخ الطبرسى صاحب التفسير , منشورات الشريف الرضى , النجف الاشرف ص390.

(2- Makarem Al-Akhlaq, Sheikh Razi Al-Din Abu Nasr Al-Hassan ibn Al-Fadl Al-Tabarsi, son of Sheikh Al-Tabarsi, the commentator, Publications of Al-Sharif Al-Razi, Najaf Ashraf, p. 390.)

عن الصّادق عليه السلام فى فضل الفاتحة إلى أن قال : ومالک يوم الدّين قال جبرئيل ما قالها مسلم قطّ إلّا صدّقها اللّه وأهل سماواته.

(From Al-Sadiq, peace be upon him, regarding the virtue of Al-Fatiha, he said: "And when he says, 'Master of the Day of Judgment,' Gabriel declared that no Muslim has ever said it without God and His heavenly hosts affirming it.")

Ain't that a fine endorsement? When you speak those words, the heavens themselves nod in agreement, as if to say, "You got it right, my friend!"

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** وفی العیون وتفسیر الإمام علیه الصّلوة والسّلام عن النّبی صلی الله علیه و آله و سلم فی فضلها إلی أن قال : فإذا قال مالک یوم الدّین قال اللّه : أشهدکم کما اعترف بأنّی أنا الملک یوم الدّین لأسهلنّ یوم الحساب حسابه ولأفضلنّ حسناته ولأتجاوزنّ عن سیّئاته**

(In the eyes of the Imam, peace be upon him, regarding the Prophet, peace be upon him and his family, he said: "When he says, 'Master of the Day of Judgment,' God says: 'I bear witness to you, as I acknowledge that I am the Sovereign on that Day; I shall ease the reckoning for him, I shall magnify his good deeds, and I shall overlook his misdeeds.'")

Now, that's a promise worth holding onto! The Almighty Himself pledges to make things easier for you on that fateful day.

الطبرسی رحمه الله فی کتابه مجمع البیان ملخصا.

(Al-Tabarsi, may God have mercy on him, in his book "Majma' al-Bayan," summarized.)

He laid it out plain and simple, folks.

الفاتحة : عن النبی صلی الله علیه و آله و سلم من قرأها فکانما قرأ ثلثی القران وکانما تصدق علی کل مؤمن ومؤمنة

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(Al-Fatiha: The Prophet, peace be upon him and his family, said: "Whoever recites it is as if he has read two-thirds of the Qur'an and has given charity on behalf of every believer, male and female.")

Now, that's a mighty fine deal! Two-thirds of the Qur'an in just a few lines, and you're doing good deeds for all your fellow believers.

والذى نفسى بيده ما انزل الله تعالى فى التورية والاءنجيل والزبور مثلها

(By my life, nothing has been revealed in the Torah, the Gospel, or the Psalms that is akin to it.)

Ain't that a statement? This little chapter stands tall among the greats of scripture.

وهي ام القران والسبع المثانى وهى مقسومة بين الله وبين عبده ولعبده ما سأل

(It is the Mother of the Qur'an, the Seven Oft-Repeated Verses, and it is divided between God and His servant; for His servant is granted what he asks.)

A partnership, if you will, between the Creator and His creation, where your requests are met with open arms.

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وهي افضل سورة فی کتابه تعالی

(It is the finest chapter in His Book.)

No doubt about it, folks! This is the crème de la crème of divine literature.

وعنه صلی الله علیه و آله و سلم انه افرد علی الامتنان بها وجعلها بازاء القران فقال ولقد اتینا سبعا من المثانی والقران العظیم

(And he, peace be upon him and his family, singled it out for gratitude and made it equivalent to the Qur'an, saying: 'Indeed, We have given you seven of the oft-repeated verses and the great Qur'an.')

Ain't that a fine distinction? Seven verses that pack a punch, standing shoulder to shoulder with the entire Qur'an.

وانها اشرف ما فی کنوز العرش

(And it is the most noble of what is in the treasures of the Throne.)

Now, that's saying something! The treasures of the Throne, and this chapter is the crown jewel.

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وانه تعالى خص محمدا صلى الله عليه و آله و سلم وشرف بها ولم يشرک فيها احد من انبيائه الا سليمان عليه السلام

(And indeed, He has honored Muhammad, peace be upon him and his family, with it, and no one among His prophets has shared in it except for Solomon, peace be upon him.)

A special gift, reserved for the best of the best, with only one other prophet sharing in its glory.

فانه اعطى منها البسملة الا فمن قرأها معتقدا لموالاة محمد واله منقادا لامرها مؤمنا

(For he was given the Bismillah from it; thus, whoever recites it, believing in the allegiance to Muhammad and his family, submitting to its command, is a believer.)

So, if you're on board with the message and the messenger, you're in good company!

بسم الله الرحمن الرحيم

(In the Name of God, the Most Gracious, the Most Merciful)

And here we go again, starting off on the right foot, with a nod to the divine.

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{ الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ }

(Praise be to God, the Lord of all the worlds.)

A hearty cheer for the Creator, the one who holds the reins of the universe!

{ الرَّحْمَٰنِ الرَّحِيمِ }

(The Most Gracious, the Most Merciful.)

A reminder of His boundless compassion, like a warm blanket on a chilly night.

{ مَالِكِ يَوْمِ الدِّينِ }

(Master of the Day of Judgment.)

The one who will call us to account, the ultimate judge in the grand courtroom of existence.

{ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ }

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اللھم صلی علی محمد و آل محمد

(You alone we worship, and You alone we ask for help.)

A declaration of loyalty, a promise to seek guidance from none other than the Almighty.

{ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ }

(Guide us on the Straight Path.)

A humble request for direction, to keep us on the righteous track.

{ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ }

(The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.)

A plea to walk in the footsteps of the blessed, steering clear of those who have lost their way.

(عن أبى عبدالله (عليه السلام), قال : { شكر النعمة اجتناب المحارم, تمام الشكر قول الرجل : (الْحَمْدُ لِلَّه رَبِّ الْعالَمِينَ .

TAFSIR MUSHAF FATIMA ALEHA SALAM, DETAILED VOL 1, BY AYATOLLAH DR SYED AMMAR NAQI NAQVI
اللھم صلی علی محمد و آل محمد

(From Abu Abdullah, peace be upon him, he said: "Gratitude for blessings is to avoid the forbidden, and the completion of gratitude is the utterance of 'Praise be to God, the Lord of all the worlds.'")

A wise reminder that true gratitude is more than just words; it's about living right.

** فى (كشف الغمة) : عن الإمام الصادق (عليه السلام), قال : { فقد أبى بغلة له, فقال : إن ردها الله على لأحمدنه بمحامد يرضاها, فلما لبث أن أتى بها يسرجها ولجامها, فلما استوى [عليها] وضم إليه ثيابه, رفع رأسه إلى السماء, وقال : (الْحَمْدُ لِلَّه), ولم يزد .**

(In "Kashf al-Ghummah": From Imam Al-Sadiq, peace be upon him, he said: "He lost his mule, and he said: 'If God returns it to me, I shall praise Him with praises that please Him.' And lo, it was returned, and when he mounted it and gathered his garments, he raised his head to the heavens and said: 'Praise be to God,' and he added nothing more.")

A simple yet profound act of gratitude, showing that sometimes, less is more.

. ثم قال : ما تركت ولا أبقيت شيئا, جعلت جميع أنواع المحامد لله عز وجل, فما من حمد إلا وهو داخل فيما قلت

(Then he said: 'I left nothing out; I made all kinds of praises for God Almighty, for there is no praise that is not included in what I said.')

A reminder that every bit of gratitude counts, and it all adds up in the grand scheme of things.

TAFSIR MUSHAF FATIMA ALEHA SALAAM, DETAILED VOL 1 BY AYATOLLAH DR SYED AMMAR NAQVI
اللهم صلی علی محمد و آل محمد

. وتفرده تعالى بالحمد

(And He alone is worthy of all praise.)

Indeed, the ultimate source of all that is good and worthy.

. عن أبي عبدالله (عليه السلام) فى قوله : (الْحَمْدُ لِلَّه), قال : { الشكر لله }

(And regarding the phrase 'Praise be to God,' Abu Abdullah, peace be upon him, said: 'Gratitude is for God.')

A simple yet profound truth, reminding us to keep our hearts aligned with gratitude.

** وفى قوله :, (رَبِّ الْعالَمِينَ), قال : { خالق الخلق, (الرَّحْمنِ), بجميع خلقه, (الرَّحِيمِ), بالمؤمنين خاصة }, (مالِكِ يَوْمِ الدِّينِ), قال : { يوم الحساب, والدليل على ذلک قوله : وقالُوا يا وَيْلَنا هذا يَوْمُ الدِّينِ), { يعنى يوم الحساب**

(And in His saying, 'Lord of all the worlds,' he said: 'The Creator of creation, the Most Gracious to all His creation, and the Most Merciful specifically to the believers. As for 'Master of the Day of Judgment,' he said: 'The Day of Reckoning, and the proof of that is His saying: 'And they said: O woe to us! This is the Day of Judgment.')

TAFSIR MUSHAF FATIMA ALEHA SALAAM, DETAILED VOL 1, BY AYATOLLAH DR SYED AMMAR NAQI NAQVI, اللهم صلى على محمد و آل محمد

A reminder that the Creator is both merciful and just, and we must all face the music one day.

,(إِيَّاکَ نَعْبُدُ), { مخاطبة الله عز وجل و

(And 'You alone we worship,' is a direct address to God Almighty.)

A heartfelt declaration of devotion, plain and simple.

{ (وإِيَّاکَ نَسْتَعِينُ), مثله

(And 'You alone we ask for help,' is just like it.)

A twin sentiment, reinforcing our reliance on the divine.

{ الطريق, ومعرفة الإمام } : قال), اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (.

(And 'Guide us on the Straight Path,' he said: 'The path, and the knowledge of the Imam.')

A request for guidance, not just in life, but in faith and leadership.

TAFSIR E SHIFA SHAF FATIMA ALEHA SALAAM, DETAILED VOL 1, BY AYATOLLAH DR SYED AMMAR NAQI NAQVI, اللھم صلی علی محمد و آل محمد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ : 1: البسملة آية من السورة واسم الجلالة الله مختص بمن حقَّت له العبادة دون غيره

(In the Name of God, the Most Gracious, the Most Merciful: The Bismillah is a verse from the chapter, and the name of God is reserved for Him alone, who is worthy of worship.)

A reminder that worship is a sacred act, reserved for the one true God.

. ، وقال الصادق عليه السلام: الرحمن اسم خاص بصفة عامة والرحيم اسم عام بصفة خاصة

(And Al-Sadiq, peace be upon him, said: 'The Most Gracious is a name specific to a general attribute, while the Most Merciful is a name general to a specific attribute.')

A subtle distinction that adds depth to our understanding of divine mercy.

الْحَمْدُ لِلَّهِ ، نحمده

(Praise be to God, we praise Him)

A chorus of gratitude, echoing through the ages.

TAFSIR MUSHAF FATIMA ALEHA SALAAM, DETAILED VOL 1 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI
اللھم صلی علی محمد و آل محمد

على ما أنعم الله به علينا ، رَبِّ الْعَالَمِينَ

(For what God has bestowed upon us, the Lord of all the worlds.)

A reminder to count our blessings, for they are many.

2الرب هو السيد المالک والمدبر والعالمين الخلق کله ، .

(The Lord is the Master, the Owner, the Planner, and the Creator of all creation.)

A grand acknowledgment of His sovereignty over all that exists.

الرَّحْمَٰنِ الرَّحِيمِ

(The Most Gracious, the Most Merciful.)

A reminder of His boundless compassion, like a warm blanket on a chilly night.

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3 : رحمن الدنيا ورحيم الاخرة.

TAFSIR MUSHAF FATIMA ALEHA SALAAM, DETAILED VOL 1, BY AYATULLAH DR SYED AMMAR NAQI NAQVI
اللھم صلی علی محمد و آل محمد

(The Most Gracious in this world and the Most Merciful in the Hereafter.)

A promise that His mercy extends beyond this life.

مَالِكِ يَوْمِ الدِّينِ

(Master of the Day of Judgment.)

The one who will call us to account, the ultimate judge in the grand courtroom of existence.

4: مالک یوم الحساب والجزاء .

(Master of the Day of Reckoning and Reward.)

A reminder that our actions have consequences, and we shall reap what we sow.

إِيَّاكَ نَعْبُدُ : مخاطبة الله تعالیٰ

(You alone we worship: A direct address to God Almighty)

A heartfelt declaration of devotion, plain and simple.

TAFSIR MUSHAF FATIMA ALEHA SALAM, DETAILED VOL 1, BY AYATOLLAH DR SYED AMMAR NAQI NAQVI
اللھم صلی علی محمد و آل محمد

وَإِيَّاکَ نَسْتَعِينُ

(And You alone we ask for help)

A twin sentiment, reinforcing our reliance on the divine.

5: اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(Guide us on the Straight Path)

A humble request for direction, to keep us on the righteous track.

6: فی تفسیر الثعلبی مسنداً عن أبی بردة فی معنی الصراط المستقیم : هو صراط محمد وأهل بیته صلی الله علیه و آله و سلم

(In the interpretation of Al-Thalabi, narrated from Abu Burdah regarding the meaning of the Straight Path: It is the path of Muhammad and his household, peace be upon him and his family)

A clear indication of the path we ought to follow.

TAFSIR AUSHAF FATIMA ALEHA SALAAM, DETAILED VOL 1, BY AYATOLLAH DR SYED AMMAR NAQI NAQVI, اللھم صلی علی محمد و آل محمد

والتعوذ عن صراط من غضب الله عليه...

(And seeking refuge from the path of those who have incurred God's wrath...)

A wise caution to steer clear of those who have strayed.

وجاء فى الحديث : الصراط اثنان : الاول للدنيا وهو ولاية أهل البيت ، والثانى صراط الآخرة.

(And it has come in the hadith: There are two paths: the first is for this world, which is the guardianship of the People of the House, and the second is the path of the Hereafter.)

A reminder that our choices in this life shape our destiny in the next.

** أى اهدنا الطريق الحق للاعتقاد ، والصراط المستقيم هو الامام على بن أبى طالب عليه السلام بالدليل القرآنى: {وإنه فى أم الكتاب لدينا لعلى حكيم }.**

(Guide us to the true path of belief, and the Straight Path is Imam Ali ibn Abi Talib, peace be upon him, as evidenced by the divine words: 'And indeed, it is in the Mother of the Book with Us, exalted and full of wisdom.')

A clear call to recognize the rightful leadership.

TAFSIR MUSHAF FATIMA ALEHA SALAAM, DETAILED VOICE BY AYATOLLAH DR SYED AMMAR NAQI NAQVI, اللهم صلی علی محمد و آل محمد

قال الصدوق والطوسی والمفسر القمی : إنها نزلت فی الامام علی علیه السلام

(The scholars Al-Saduq, Al-Tusi, and Al-Qummi said: 'It was revealed concerning Imam Ali, peace be upon him.')

A testament to the esteemed position of the Imam.

وقال النبی صلی الله علیه و آله و سلم لعلی علیه السلام : أنت النبأ العظیم والصراط المستقیم

(And the Prophet, peace be upon him and his family, said to Ali, peace be upon him: 'You are the Great News and the Straight Path.')

A profound acknowledgment of Ali's significance.

وأنت المثل الأعلی

(And you are the highest example.)

A call to emulate the virtues of the Imam.

TAFSIR MUSHAF FATIMA ALEHA SALAAM, DETAILED VOL 1, BY AYATOLLAH DR SYED AMMAR NAQI NAQVI, اللھم صلی علی محمد و آل محمد

وذكر البيهقى عن الحاكم النيسابورى, باسناده عن رسول الله صلى الله عليه و آله و سلم,

(And Al-Bayhaqi mentioned from Al-Hakim Al-Nisaburi, with his chain of narration from the Messenger of God, peace be upon him and his family,)

A historical reference to the teachings of the Prophet.

** إذا جمع اللهُ الأوّلين والآخرين يوم القيامة, ونصب الصراط على جسر جهنّم, لم يجزها أحدٌ إلاَّ من كانت معه براءة بولاية على بن أبى طالب عليه السلام**

(When God gathers the first and the last on the Day of Resurrection, and the bridge is set over Hell, none shall cross it except those who possess a certificate of allegiance to Ali ibn Abi Talib, peace be upon him.)

A stark reminder of the importance of allegiance.

**1- مصباح المتهجّد, الطوسى 748, معانى الأخبار للصدوق 32, تهذيب الأحكام للطوسى ج 2 / 145, الغارات ج 2 / 892, شرح الأخبار, النعمان المغربى ج 1 / 244, المناقب, ابن شهر آشوب ج 2 / 271, البحار ج 9 / 52, 33 / 310,

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TAFSIR AYESHA E FATIMA ALEHA SALAAM, DETAILED VOL 1, BY AYATOLLAH DR SYED AMMAR NAQI NAQVI, اللهم صلى على محمد و آل محمد

2- عيون أخبار الرضا, الصدوق ج 1 / 9, مناقب آل أبی طالب, ابن شهر آشوب ج 2 / 272, البحار ج 9 / 197, تفسير القمی, علی بن ابراهيم القمی , الوفاة سنة 307 هج ,المصحح :سيد طيب الجزائری, الطبعة :3, 1404, مؤسسة دار الكتاب, قم ج 1 / 159, الكافی , الشيخ الكلينی , الوفاة : 329 هج , الطبعة : الخامسة , 1363 , الناشر : دار الكتب الإسلامية , طهران , ج 1 / 416, شواهد التنزيل, الحاكم الحسكانی الحنفی ج 1 / 79

(2- Uyun Akhbar al-Ridha, Al-Saduq, Vol. 1, p. 9; Manaqib Ahl al-Bayt, Ibn Shahr Ashub, Vol. 2, p. 272; Bihar al-Anwar, Vol. 9, p. 197; Tafsir al-Qummi, Ali ibn Ibrahim al-Qummi, died in 307 AH, edited by Sayyid Taqi al-Jaza'iri, 3rd edition, 1404 AH, Dar al-Kitab Foundation, Qom, Vol. 1, p. 159; Al-Kafi, Sheikh Al-Kulayni, died in 329 AH, 5th edition, 1363 AH, published by Dar al-Kutub al-Islamiyya, Tehran, Vol. 1, p. 416; Shawahid al-Tanzil, Al-Hakim al-Haskani al-Hanafi, Vol. 1, p. 79.)

3- محبّ الدين الطبری فی الرياض ج 2 / 172.

(3- Muhib al-Din al-Tabari in Al-Riyad, Vol. 2, p. 172.)

. وقال أبو بكر سمعت النبی صلی الله عليه و آله و سلم يقول جواز العبور علی الصراط حبّ علی عليه السلام

(Abu Bakr said: I heard the Prophet, peace be upon him and his family, say: "The permission to cross the bridge is the love of Ali, peace be upon him.")

Now, that's a fine thing to say! Love for Ali is the ticket to cross that narrow bridge, a golden pass to the other side.

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اللهم صلی علی محمد و آل محمد

وعن ابن عبّاس : قلت للنبى صلى الله عليه و آله و سلم : يارسول الله صلى الله عليه و آله و سلم للنار جواز ؟

(And from Ibn Abbas: I said to the Prophet, peace be upon him and his family: "O Messenger of God, is there a passage to the Fire?")

A curious question, indeed! One that weighs heavy on the hearts of many.

. قال : نعم, قلت : وما هو ؟ قال : حبّ على بن أبى طالب عليه السلام

(He said: "Yes." I asked: "What is it?" He replied: "The love of Ali ibn Abi Talib, peace be upon him.")

Ah, there it is! The love for Ali is the key that unlocks the gates of paradise and keeps the flames of hell at bay.

وقال النبى صلى الله عليه و آله و سلم : ياعلى, إخوانک يفرحون فى ثلاثة مواطن : عند خروج أنفسهم وأنا شاهدهم وأنت, . وعند المساءلة فى قبورهم, وعند العرض الأكبر, عند الصراط إذا سئل الخلق عن إيمانهم فلم يجيبوا

**(The Prophet, peace be upon him and his family, said: "O Ali, your brothers will rejoice in three situations: at the time of their souls departing, and I am a witness to

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them and you; and at the questioning in their graves; and at the great presentation, at the bridge when the creation is asked about their faith and they do not respond.")**

A solemn reminder of the trials we face, yet a promise of joy for those who stand firm in their faith.

** وقال ابن عباس : دخل الامام علی علیه السلام علی النبی صلی الله علیه و آله و سلم وعنده عائشة فجلس بین النبی صلی الله علیه و آله و سلم وعائشة .**

(Ibn Abbas said: Imam Ali, peace be upon him, entered upon the Prophet, peace be upon him and his family, while Aisha was with him, and he sat between the Prophet and Aisha.)

A moment of unity, a gathering of the beloved, where wisdom flows like a river.

فقالت : ما کان لک مجلس غیر فخذی ؟

(She said: "Was there no other place for you to sit?")

A playful jab, perhaps, but one that speaks to the bonds of kinship and respect.

TAFSIR-E-SHIFA FATIMA ALEHA SALAAM, DETAILED VOL 1, BY AYATOLLAH DR SYED AMMAR NAQI NAQVI
اللھم صلی علی محمد و آل محمد

فضرب النبى صلى الله عليه و آله و سلم على ظهرها وقال : مه لا تؤذينى فى أخى, فانه امير المؤمنين وسيد المسلمين وقائد الغر المحجلين يوم القيامة, يقعد على الصراط المستقيم فيدخل أولياءَه الجنة ويدخل اعداءه النار.

(The Prophet, peace be upon him and his family, struck her on the back and said: "Easy now, do not trouble me about my brother, for he is the Commander of the Faithful, the Master of the Muslims, and the Leader of the distinguished on the Day of Resurrection. He will sit on the Straight Path, leading his friends into Paradise and his enemies into Hell.")

A powerful declaration of Ali's status, a reminder of his noble role in the hereafter.

وعن ابن عبّاس : قلت للنبى صلى الله عليه و آله و سلم : يارسول الله صلى الله عليه و آله و سلم أللجنة جواز ؟

(And from Ibn Abbas: I said to the Prophet, peace be upon him and his family: "O Messenger of God, is there a passage to Paradise?")

A question that echoes in the hearts of many, seeking the way to eternal bliss.

قال النبى صلى الله عليه و آله و سلم : نعم, قلت : وما هو ؟

(The Prophet, peace be upon him and his family, said: "Yes." I asked: "What is it?")

A moment of anticipation, waiting for the answer that could change everything.

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. قال : حبّ على بن أبى طالب عليه السلام

(He said: "The love of Ali ibn Abi Talib, peace be upon him.")

There it is again! The love for Ali, a beacon guiding us toward the light.

. وقال رسول الله صلى الله عليه و آله و سلم : لكل شيء جواز, وجواز الصراط حبّ على بن أبى طالب عليه السلام

(And the Messenger of God, peace be upon him and his family, said: "For everything, there is a passage, and the passage of the bridge is the love of Ali ibn Abi Talib, peace be upon him.")

A clear message: love for Ali is the golden ticket to salvation.

** وقال النبى صلى الله عليه و آله و سلم : إذا كان يوم القيامة يقعد على بن أبى طالب عليه السلام على الفردوس, وهو جبل قد علا على الجنّة, وفوقه عرش ربّ العالمين, ومن سفحه تتفجّر أنهار الجنّة وتتفرّق فى الجنان, وهو جالس على كرسيٍّ من نور يجرى بين يديه التسنيم .**

**(The Prophet, peace be upon him and his family, said: "On the Day of Resurrection, Ali ibn Abi Talib, peace be upon him, will sit on Al-Firdaws, a mountain that rises above Paradise, and above it is the Throne of the Lord of the Worlds. From its slopes, the rivers of Paradise will burst forth and flow through the

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gardens, and he will be seated on a throne of light, with Tasnim flowing between his hands.")**

A vivid image of Ali's exalted status, a reminder of the rewards awaiting the faithful.

. يشرف على الجنّة, فيدخل محبّيه الجنّة ومبغضيه النار

(He overlooks Paradise, and he will lead his lovers into Paradise and his enemies into Hell.)

A powerful conclusion, where love and enmity have their ultimate consequences.

. تاريخ بغداد ج 3 / 161 / 1203, تاريخ دمشق 42 / 244 / 8762 -1

(1- History of Baghdad, Vol. 3, p. 161, 1203; History of Damascus, p. 42, 244, 8762.)

مقتل الحسين, الموفق بن احمد المكى الخوارزمى ، المتوفَّى سنة 568 هجرية , ج 1 / 39, المناقب لابن شهر آشوب -2 ج 2 / 156, بحار الأنوار 39 / 202 / 23, المناقب, الموفق بن احمد المكى الخوارزمى ، المتوفَّى سنة 568 هجرية , 71 / 48, , فرائد السمطين, الجوينى الشافعى, ج 1 / 292 / 230, مائة منقبة 107 / 52, كشف الغمّة ج 1 / 103, إرشاد القلوب 235 .

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(2- The Martyrdom of Hussein, Al-Mufid ibn Ahmad al-Khwarizmi, who died in 568 AH, Vol. 1, p. 39; Manaqib of Ibn Shahr Ashub, Vol. 2, p. 156; Bihar al-Anwar, Vol. 39, p. 202, 23; Manaqib, Al-Mufid ibn Ahmad al-Khwarizmi, who died in 568 AH, p. 71, 48; Farid al-Samatain, Al-Juwayni al-Shafi'i, Vol. 1, p. 292, 230; One Hundred Virtues, p. 107, 52; Kashf al-Ghummah, Vol. 1, p. 103; Irshad al-Qulub, p. 235.)

3- أخرج ذلک ابن مردویه فی کتاب إحقاق الحقّ وازهاق الباطل 15 / 11 لنور الله الحسینی .

(3- This was narrated by Ibn Mardawayh in the book "Ihqaqul Haqq wa Izhaqul Batil," p. 15, 11, by Noor Allah al-Husseini.)

. قال : حبّ علی بن أبی طالب علیه السلام

(He said: "The love of Ali ibn Abi Talib, peace be upon him.")

A resounding affirmation of the importance of love for Ali.

. وقال رسول الله صلی الله علیه و آله و سلم : لکل شیء جواز, وجواز الصراط حبّ علی بن أبی طالب علیه السلام

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(And the Messenger of God, peace be upon him and his family, said: "For everything, there is a passage, and the passage of the bridge is the love of Ali ibn Abi Talib, peace be upon him.")

A clear message: love for Ali is the golden ticket to salvation.

** وقال النبى صلى الله عليه و آله و سلم : إذا كان يوم القيامة يقعد على بن أبى طالب عليه السلام على الفردوس, وهو جبل قد علا على الجنّة, وفوقه عرش ربّ العالمين, ومن سفحه تتفجّر أنهار الجنّة وتتفرّق فى الجنان, وهو جالس على كرسيٍّ من نور يجرى بين يديه التسنيم .**

(The Prophet, peace be upon him and his family, said: "On the Day of Resurrection, Ali ibn Abi Talib, peace be upon him, will sit on Al-Firdaws, a mountain that rises above Paradise, and above it is the Throne of the Lord of the Worlds. From its slopes, the rivers of Paradise will burst forth and flow through the gardens, and he will be seated on a throne of light, with Tasnim flowing between his hands.")

A vivid image of Ali's exalted status, a reminder of the rewards awaiting the faithful.

** يشرف على الجنّة, فيدخل محبّيه الجنّة ومبغضيه النار .**

(He overlooks Paradise, and he will lead his lovers into Paradise and his enemies into Hell.)

A powerful conclusion, where love and enmity have their ultimate consequences.

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1- 8762 / 244 / 42 تاريخ دمشق, 1203 / 161 / 3 تاريخ بغداد ج .

(1- History of Baghdad, Vol. 3, p. 161, 1203; History of Damascus, p. 42, 244, 8762.)

2- مقتل الحسين, الموفق بن احمد المكى الخوارزمى , المتوفَّى سنة 568 هجرية , ج 1 / 39, المناقب لابن شهر آشوب ج 2 / 156, بحار الأنوار 39 / 202 / 23, المناقب, الموفق بن احمد المكى الخوارزمى ، المتوفَّى سنة 568 هجرية , 71 / 48, , فرائد السمطين, الجوينى الشافعى, ج 1 / 292 / 230, مائة منقبة 107 / 52, كشف الغمّة ج 1 / 103, إرشاد القلوب 235 .

(2- The Martyrdom of Hussein, Al-Mufid ibn Ahmad al-Khwarizmi, who died in 568 AH, Vol. 1, p. 39; Manaqib of Ibn Shahr Ashub, Vol. 2, p. 156; Bihar al-Anwar, Vol. 39, p. 202, 23; Manaqib, Al-Mufid ibn Ahmad al-Khwarizmi, who died in 568 AH, p. 71, 48; Farid al-Samatain, Al-Juwayni al-Shafi'i, Vol. 1, p. 292, 230; One Hundred Virtues, p. 107, 52; Kashf al-Ghummah, Vol. 1, p. 103; Irshad al-Qulub, p. 235.)

3- أخرج ذلک ابن مردويه فى كتاب إحقاق الحقّ وازهاق الباطل 15 / 11 لنور الله الحسينى .

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(3- This was narrated by Ibn Mardawayh in the book "Ihqaqul Haqq wa Izhaqul Batil," p. 15, 11, by Noor Allah al-Husseini.)

. قال : حبّ على بن أبى طالب عليه السلام

(He said: "The love of Ali ibn Abi Talib, peace be upon him.")

A resounding affirmation of the importance of love for Ali.

** وجاء فى تفسير وكيع بن الجراح عن سفيان الثورى عن السدى عن أسباط ومجاهد عن عبدالله بن عباس فى قوله تعالى : (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) .**

(And it has come in the interpretation of Waki' ibn al-Jarrah from Sufyan al-Thawri from al-Suddi from Asbat and Mujahid from Abdullah ibn Abbas regarding His saying: 'Guide us on the Straight Path.')

A scholarly lineage tracing back to the greats, emphasizing the importance of guidance.

. قال : قولوا معاشر العباد : أرشدنا الى حبِّ النبى صلى الله عليه و آله و سلم وأهل بيته

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(He said: "Say, O servants: Guide us to the love of the Prophet, peace be upon him and his family, and his household.")

A call to embrace the love of the Prophet and his family as a guiding principle.

** وقال الامام على عليه السلام لابن الكواء : {نحن أصحاب الأعراف نعرف أنصارنا بسيماهم, ونحن الأعراف يوم القيامة بين الجنّة والنار, ولا يدخل الجنّة إلاّ من عرفنا وعرفناه, ولا يدخل النار إلاّ من أنكرنا وأنكرناه.**

(And Imam Ali, peace be upon him, said to Ibn al-Kawwa: "We are the People of Al-A'raf; we recognize our supporters by their marks. We are the Al-A'raf on the Day of Resurrection between Paradise and Hell. No one shall enter Paradise except those who recognize us and whom we recognize, and no one shall enter Hell except those who deny us and whom we deny.")

A profound declaration of identity and recognition, emphasizing the importance of allegiance.

** وذلک بأنّ الله عزّوجلّ لو شاء عرّف للناس نفسه حتّى يعرفوه وحده, ويأتوه من بابه, ولكنّه جعلنا أبوابه وصراطه وبابه الذى يؤتى منه, فقال – فيمن عدل عن ولايتنا وفضّل علينا غيرنا فإنّهم (عَنْ الصِّرَاطِ لَنَاكِبُونَ)**.

**(And this is because, if God Almighty had willed, He could have made Himself known to the people so that they would recognize Him alone and come to Him from His door. But He made us His doors and His path, and the door through

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which He is approached. He said: 'As for those who deviate from our guardianship and prefer others over us, they are indeed straying from the path.')**

A reminder that the path to God is through the rightful leaders, and straying from that path leads to ruin.

** وقال عمر لابن عباس يصف علياً عليه السلام : إنَّ أحراهم أن يحملهم على كتاب ربِّهم, وسنَّة نبيّهم لصاحبک, واللهِ لئن وليها, ليحملنَّهم على المحجّة البيضاء والصراط المستقيم .**

(And Umar said to Ibn Abbas, describing Ali, peace be upon him: "He is most deserving to guide them to the Book of their Lord and the Sunnah of their Prophet. By God, if he takes charge, he will surely lead them on the clear path and the Straight Path.")

A testament to Ali's leadership and guidance, a promise of righteousness.

** صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ : بالتوفيق لدينک وولايتک وطاعتک وعبادتک وهم الانبياء والاوصياء .**

(The path of those upon whom You have bestowed favor: with the success of Your religion, Your guardianship, obedience, and worship, and they are the prophets and the chosen ones.)

A clear delineation of the blessed path, marked by the righteous.

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وأخرج الحافظ الحاكم الحسكانى الحنفى فى شواهد التنزيل, بإسناده عن عبدالرحمان بن زيد بن أسلم عن أبيه فى قول الله تعالى: (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ) _سورة الفاتحة.

(And the hadith scholar Al-Hakim al-Haskani al-Hanafi narrated in "Shawahid al-Tanzil," with his chain of narration from Abdul Rahman ibn Zayd ibn Aslam from his father regarding God's saying: 'The path of those upon whom You have bestowed favor' - Surah Al-Fatiha.)

A scholarly reference reinforcing the significance of this verse.

قال: النبى صلى الله عليه و آله و سلم : على بن أبى طالب عليه السلام وشيعته.

(He said: "The Prophet, peace be upon him and his family, said: 'Ali ibn Abi Talib, peace be upon him, and his followers.'")

A clear identification of Ali and his followers as the favored ones.

وأخرج إبراهيم بن محمد الحموينى الشافعى فى كتابه فرائد السمطين, روى بإسناده عن خيثمة الجعفى, عن أبى جعفر (يعنى محمد بن على الباقر عليه السلام) . قال سمعته يقول: {نحن خيرة الله, ونحن الطريق الواضح, والصراط المستقيم إلى الله .}

**(And Ibrahim ibn Muhammad al-Hamawini al-Shafi'i narrated in his book "Farid al-Samatain," with his chain of narration from Khaythama al-Ja'fi, from Abu Ja'far

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(meaning Muhammad ibn Ali al-Baqir, peace be upon him). He said: 'I heard him say: "We are the chosen ones of God, and we are the clear path, the

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: لان عمر تذكر قول النبى صلى الله عليه و آله و سلم فى بيعة الغدير

(For Umar remembered the saying of the Prophet, peace be upon him and his family, at the event of Ghadir:)

من كنت مولاه فهذا على مولاه , اللهم والى من والاه , وعاد من عاداه , وانصر من نصره , واخذل من خذله , إن تمسَّكتم به » «لن تضلُّوا بعده أبداً

(“Whoever I am his master, then Ali is his master. O God, befriend whoever befriends him, and be hostile to whoever is hostile to him. Support those who support him, and forsake those who forsake him. If you hold fast to him, you will never go astray after him.”)

A fine declaration, indeed! A promise that rings through the ages, a guiding light for those who seek the truth.

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1- صحيح سنن الترمذى 297/2 , ح 3797 مناقب على , صحيح سنن ابن ماجة 1 / 43 فضل على(عليه السلام) , تحقيق فؤاد عبد الباقى , دارالفكر , بيروت , المستدرک , الحاكم 103/9 , 533110 , وصية النبى , تحقيق المرعشلى , طبعة دار المعرفة , بيروت , صحيح سنن النسائى 130/5 ح8464 , حديث قيس بن ابى عزرة , ج 5 / 370 , طبعة دار صادر , بيروت , خصائص أمير المؤمنين , النسائى 94 باب قول النبى من كنت وليه , شرح مسلم , النووى 2 / 38 بيان الدين النصيحة , طبعة 1987م , طبعة دار الكتاب العربى , بيروت , شرح مسلم , السيوطى 1 / 74 , طبعة 1 , دار ابن عفان , السعودية , مصنّف ابن أبى شيبة 503/7 , المعجم الكبير , الطبرانى 166/5 ح 4969 , مجمع الزوائد 103/9 , تاريخ اليعقوبى 2/ 112 , أُسد الغابة 108/4 , تفسير الرازى 49/12 , الإمامة والسياسة 97/1 , البداية والنهاية 231/5 , المناقب , الخوارزمى 160 , 190 , مسند أحمد بن حنبل 281/4 , فتح البارى 7 / 61 , مصنف الصنعانى 11 / 225 , ح 20388 , مسند أبى يعلى الموصلى , 1 / 429 , ح 567 , صحيح ابن حبان 15 / 376 , الاستيعاب 3 / 1099 طبعة دار الجيل , بيروت , فيض القدير , المناوى 4 / 2 تفسير الرازى 12 / 49 , الدر المنثور 2 / 259 47 , الكافى , الكلينى 294/1 , دعائم الاسلام , النعمانى 16/1 . شواهد التنزيل , الحسكانى الحنفى 157/1 , عمدة الأخبار فى مدينة المختار 219 , المائدة 3 . تاريخ الإسلام , الخطيب 232 , رواه أبو نعيم وذكره الثعالبى فى كتابه كتاب السبعين فى فضائل أمير المؤمنين 517 .

**(1- Sahih Sunan al-Tirmidhi, Vol. 2, p. 297, Hadith 3797; Manaqib Ali; Sahih Sunan Ibn Majah, Vol. 1, p. 43, the virtue of Ali (peace be upon him), edited by Fouad Abdul Baqi, Dar al-Fikr, Beirut; Al-Mustadrak, Al-Hakim, Vol. 9, p. 103, 533110; The Will of the Prophet, edited by Al-Marashi, Dar al-Ma'rifah, Beirut; Sahih Sunan al-Nasa'i, Vol. 5, p. 130, Hadith 8464; Hadith Qais ibn Abi Azrah, Vol. 5, p. 370, Dar Sader, Beirut; The Characteristics of the Commander of the Faithful, Al-Nasa'i, p. 94, Chapter on the Prophet's saying, "Whoever I am his ally"; Sharh Muslim, Al-Nawawi, Vol. 2, p. 38, Bayyan al-Din al-Nasihah, 1987 edition, Dar al-Kitab al-Arabi, Beirut; Sharh Muslim, Al-Suyuti, Vol. 1, p. 74, 1st edition, Dar Ibn Afan, Saudi Arabia; Musannaf Ibn Abi Shaybah, Vol. 7, p. 503; Al-Mu'jam al-Kabir, Al-Tabarani, Vol. 5, p. 166, Hadith 4969; Majma' al-Zawa'id, Vol. 9, p. 103; History of Al-Ya'qubi, Vol. 2, p. 112; Usd al-Ghabah, Vol. 4, p. 108; Tafsir al-Razi, Vol. 12, p. 49; Al-Imamah wa al-Siyasa, Vol. 1, p. 97; Al-Bidayah wa al-Nihayah, Vol. 5, p. 231; Manaqib, Al-Khwarizmi, p. 160, 190; Musnad Ahmad ibn Hanbal, Vol. 4, p. 281; Fath al-Bari, Vol. 7, p. 61; Musannaf al-San'ani, Vol. 11, p. 225,

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Hadith 20388; Musnad Abu Ya'la al-Mawsili, Vol. 1, p. 429, Hadith 567; Sahih Ibn Hibban, Vol. 15, p. 376; Al-Isti'ab, Vol. 3, p. 1099, Dar al-Jil, Beirut; Fayd al-Qadir, Al-Manawi, Vol. 4, p. 2; Tafsir al-Razi, Vol. 12, p. 49; Al-Durr al-Munthur, Vol. 2, p. 259, 47; Al-Kafi, Al-Kulayni, Vol. 1, p. 294; Da'a'im al-Islam, Al-Nu'mani, Vol. 1, p. 16; Shawahid al-Tanzil, Al-Haskani al-Hanafi, Vol. 1, p. 157; 'Umdat al-Akhbar fi Madinat al-Mukhtar, p. 219; Surah Al-Ma'idah, p. 3; History of Islam, Al-Khatib, p. 232; narrated by Abu Na'im and mentioned by Al-Thalabi in his book "Kitab al-Sab'een fi Fada'il Amir al-Mu'minin," p. 517.)**

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. وقال تعالى فى قرآنه المجيد : وَلا الضَّالِّينَ7*_ الفاتحة

(And God Almighty said in His glorious Qur'an: وَلا الضَّالِّينَ (and not of those who are astray) - Surah Al-Fatiha.)

A reminder that we must be vigilant in our faith, steering clear of those who have lost their way.

. قال النبى محمد صلى الله عليه و آله و سلم : فى وصيته : إئتونى بورقة ودواة لاكتب لكم كتاباً لن تضلوا بعده أبداً

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(The Prophet Muhammad, peace be upon him and his family, said in his will: "Bring me a paper and ink so I may write for you a document from which you shall never go astray.")

A moment of urgency, a plea for clarity in a time of confusion.

. فرفض كتاب النبى صلى الله عليه و آله و سلم فضلوا عن الصراط المستقيم

(But their followers rejected the Prophet's book, and they strayed from the Straight Path.)

A grave misstep, one that echoes through history, leading many astray.

. واوجب تعالى على المسلمين قول : وَلا الضَّالِّينَ فى كل صلاة , فهؤلاء ضلوا عن الصراط الربانى المستقيم

(And God Almighty made it obligatory upon the Muslims to say: وَلا الضَّالِّينَ in every prayer, for these have strayed from the divine Straight Path.)

A reminder that vigilance in prayer is essential to stay on the right track.

ولقد قال رسول الله صلى الله عليه و آله و سلم : انى تارک فيكم الثقلين كتاب الله وعترتّى أهل بيتى

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(And indeed, the Messenger of God, peace be upon him and his family, said: "I am leaving among you the two weighty things: the Book of God and my family, the People of the House.")

A profound legacy, a guiding principle for all who seek the truth.

1- صحيح مسلم ج 5 / 22 ح 2408, صحيح الترمذى ج 5 / 591 ح 3713, وصحيح سنن النسائى ج 5 / 130 ح8464, وصحيح سنن ابن ماجة 12, مستدرک الصحيحين, الحاكم ج 3 / 109, مسند أحمد بن حنبل ج 5 / 492 ح18780, مصنّف ابن أبى شيبة ج 7 / 503, المعجم الكبير, الطبرانى ج 5 / 166 ح4969, مجمع الزوائد, الحافظ على بن أى بكر الهيتمى ج 9 / 104, تاريخ اليعقوبى ج 2 / 112, أُسد الغابة ج 4 / 108, تفسير الفخر الرازى ج 3 / 636, تفسير الدرّ المنثور, السيوطى الشافعى, ج 7 / 349, الصواعق المحرقة, ابن حجر الهيتمى 26, 89, , التنبيه والإشراف, المسعودى 221, السيرة الحلبية, الحلبى الشافعى ج 333/3, ج 26/2, 369/4, , الامامة والسياسة, ابن قتيبة الدينورى, ج 1 / 97, البداية والنهاية , ابن كثير ج 5 / 231, المناقب, الخوارزمى الحنفى 160, 190, الكافى, الكلينى ج 1 / 294, دعائم الإسلام, النعمانى ج 1 / 16, وتفسير الفخر الرازى ج 3 / 636, مشكل الاثار, الطحاوى 4, كشف الاستار عن زوائد البزار ج 221/3 عن مسند أبى بكر البزار, تهذيب اللغة, العلامة الازهرى 178/9, ينابيع المودّة القندوزى الحنفى 40, تاريخ بغداد ج 7 / 377, المعارف, ابن قتيبة 291, مقتل الموفق بن احمد المكى الخوارزمى الحنفى ، المتوفَّى سنة 568 هجرية , تاريخ الخلفاء, السيوطى 114, كنز العمّال 11 / 603 ح32912, منصور أحمد بن على بن أبى طالب الطبرسى " المتوفى سنة 588 هج ج 1 / 255, البحار, المجلسى 96 / 42 - 43, تفسير نور الثقلين ج 5 / 226 .

**(1- Sahih Muslim, Vol. 5, p. 22, Hadith 2408; Sahih al-Tirmidhi, Vol. 5, p. 591, Hadith 3713; Sahih Sunan al-Nasa'i, Vol. 5, p. 130, Hadith 8464; Sahih Sunan Ibn Majah, p. 12; Al-Mustadrak, Al-Hakim, Vol. 3, p. 109; Musnad Ahmad ibn Hanbal, Vol. 5, p. 492, Hadith 18780; Musannaf Ibn Abi Shaybah, Vol. 7, p. 503; Al-Mu'jam al-Kabir, Al-Tabarani, Vol. 5, p. 166, Hadith 4969; Majma' al-Zawa'id, Al-Hafiz Ali ibn Aybak al-Haythami, Vol. 9, p. 104; History of Al-Ya'qubi, Vol. 2, p. 112; Usd al-Ghabah, Vol. 4, p. 108; Tafsir al-Fakhr al-Razi, Vol. 3, p. 636; Tafsir

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al-Durr al-Munthur, Al-Suyuti al-Shafi'i, Vol. 7, p. 349; Al-Sawa'iq al-Muhriqah, Ibn Hajar al-Haythami, p. 26, 89; Al-Tanbih wa al-Ishraf, Al-Mas'udi, p. 221; Al-Sirah al-Halabiya, Al-Halabi al-Shafi'i, Vol. 3, p. 333, Vol. 2, p. 26, Vol. 4, p. 369; Al-Imamah wa al-Siyasa, Ibn Qutaybah al-Dinuri, Vol. 1, p. 97; Al-Bidayah wa al-Nihayah, Ibn Kathir, Vol. 5, p. 231; Manaqib, Al-Khwarizmi al-Hanafi, p. 160, 190; Al-Kafi, Al-Kulayni, Vol. 1, p. 294; Da'a'im al-Islam, Al-Nu'mani, Vol. 1, p. 16; Tafsir al-Fakhr al-Razi, Vol. 3, p. 636; Mushkil al-Athar, Al-Tahawi, Vol. 4; Kashf al-Astar 'an Zawa'id al-Bazzar, Vol. 3, p. 221, from Musnad Abu Bakr al-Bazzar; Tahdhib al-Lugha, Al-Azhari, Vol. 9, p. 178; Yanabi' al-Mawaddah, Al-Qunduzi al-Hanafi, p. 40; History of Baghdad, Vol. 7, p. 377; Al-Ma'arif, Ibn Qutaybah, p. 291; The Martyrdom of Al-Mufid ibn Ahmad al-Khwarizmi, who died in 568 AH; History of the Caliphs, Al-Suyuti, p. 114; Kanz al-'Ummal, Vol. 11, p. 603, Hadith 32912; Mansur Ahmad ibn Ali ibn Abi Talib al-Tabarsi, who died in 588 AH, Vol. 1, p. 255; Bihar al-Anwar, Al-Majlisi, Vol. 96, pp. 42-43; Tafsir Nur al-Thaqalayn, Vol. 5, p. 226.)**

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فعارضه: حسبنا كتاب الله

(So opposed him in his rejection of the theory of the two weighty things and said to the Prophet, peace be upon him and his family, on the day of his martyrdom and in his house: "The Book of God is sufficient for us.")

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A bold statement, indeed! A declaration that would echo through the ages, but one that many would come to question.

1- صحيح البخاری باب جوائز الوفد من کتاب الجهاد والسير ج2 / 118, آخر 375, الوصايا, باب قول المريض قوموا عنی, الطبقات, ابن سعد ج2 / 273, المصنّف, ابن أبی شيبة باب المغازی, صحيح سنن مسلم ج2, آخر الوصايا, مسند أحمد بن حنبل ج1 / 325, شرح النهج ج3 / 114 . تاريخ ابن الاثير الجزری الکردی ج2 / 320, تذکرة الخواص, سبط ابن الجوزی 26, تاريخ ابن الوردی ج1 / 129, . تاريخ الطبری ج2 / 439, سيرة ابن هشام ج4 / 301, وسر العالمين, وکشف ما فی الدارين, لابی حامد الغزالی 21, تاريخ ابن الوردی ج1 / 129 .

(1- Sahih al-Bukhari, Chapter on the Rewards of Delegations from the Book of Jihad and Siyar, Vol. 2, p. 118, last 375; Al-Wasaya, Chapter on the Sick Person's Saying: "Get away from me," Al-Tabaqat, Ibn Sa'd, Vol. 2, p. 273; Musannaf Ibn Abi Shaybah, Chapter on Al-Maghazi; Sahih Sunan Muslim, Vol. 2, last of the wills; Musnad Ahmad ibn Hanbal, Vol. 1, p. 325; Sharh al-Nahj, Vol. 3, p. 114; History of Ibn al-Athir al-Jazari, Vol. 2, p. 320; Tadhkirat al-Khwas, Subt Ibn al-Jawzi, p. 26; History of Ibn al-Wardi, Vol. 1, p. 129; History of al-Tabari, Vol. 2, p. 439; Sirah Ibn Hisham, Vol. 4, p. 301; Sir al-Alamin, and Kashf Ma Fi al-Darain, by Abu Hamid al-Ghazali, p. 21; History of Ibn al-Wardi, Vol. 1, p. 129.)

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وقال فی نفس الوقت : انه یهجر

(And said to the Prophet, peace be upon him and his family, at the same time: "He is speaking nonsense.")

A moment of disbelief, a dismissal of the Prophet's words that would haunt them.

1- یهجر أی یتکلّم بدون عقل ولا وعی أی یهذی ویخبط کالمجنون والسکران والعیاذ بالله من شرِّ أذناب وأعوان إبلیس .

(1- "He is speaking nonsense," meaning he is talking without reason or awareness, rambling like a madman or a drunkard, and may God protect us from the evil of the minions and allies of Satan.)

A grave accusation, one that reveals the tension in the air.

** صحیح البخاري کتاب المرض ج 2 / / 7 باب 17 - کتاب الجهاد ج 2 / 178 باب 172 کتاب الجزیة ج 2 / 202 . باب 6, کتاب المغازی ج 3 / 91 باب 78, کتاب الاعتصام باب 26, طبعة 1981 م دار الفکر, بیروت**

(Sahih al-Bukhari, Book of Illness, Vol. 2, p. 7, Chapter 17; Book of Jihad, Vol. 2, p. 178, Chapter 172; Book of Jizyah, Vol. 2, p. 202, Chapter 6; Book of Al-Maghazi, Vol. 3, p. 91, Chapter 78; Book of Al-I'tisam, Chapter 26, 1981 edition, Dar al-Fikr, Beirut.)

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** صحيح مسلم ج 5 / 76 باب الامر بقضاء النذر, شرح مسلم, النووى ج 11 / 89 باب الوقف, طبعة 1987م, طبعة دار الكتاب العربى, بيروت, الطبقات, ابن سعد, المتوفَّى سنة 230 هجرية, ذكر الكتاب, ج 2 / 243, ذكر الكتاب, طبعة دار صادر, بيروت, فتح البارى ج 8 / 101 باب مرض النبى, طبعة 2, دار المعرفة, بيروت, المعجم الكبير, الطبرانى 11 / 352, تحقيق ح

صِرَاطَ الَّذِينَ أَنْعَمْتَ عليهم

(The path of those upon whom You have bestowed favor)

A fine phrase, indeed! A reminder of the blessings bestowed upon the righteous.

نزلت هذه الآية فى حق ولاية الامام على (عليه السلام)

(This verse was revealed concerning the guardianship of Imam Ali, peace be upon him.)

A clear indication of the importance of Ali's leadership.

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الخطيب /تاريخ بغداد : عن ابن عبّاس: قلت للنبى صلى الله عليه و آله و سلم : يارسول الله أللجنة جواز ؟ قال النبى صلى الله عليه و آله و سلم : نعم. قلت : وما هو ؟ قال : حبّ على بن أبى طالب

(Al-Khatib, in his History of Baghdad, narrated from Ibn Abbas: I said to the Prophet, peace be upon him and his family: "O Messenger of God, is there a passage to Paradise?" He replied: "Yes." I asked: "What is it?" He said: "The love of Ali ibn Abi Talib.")

A resounding affirmation of the importance of love for Ali.

وقال رسول الله صلى الله عليه و آله و سلم : لكل شيء جواز, وجواز الصراط حبّ على بن أبى طالب

(And the Messenger of God, peace be upon him and his family, said: "For everything, there is a passage, and the passage of the bridge is the love of Ali ibn Abi Talib.")

A clear message: love for Ali is the golden ticket to salvation.

وقال النبى صلى الله عليه و آله و سلم : إذا كان يوم القيامة يقعد على بن أبى طالب على الفردوس, وهو جبل قد علا على الجنّة, وفوقه عرش ربّ العالمين, ومن سفحه تتفجّر أنهار الجنّة وتتفرّق فى الجنان, وهو جالس على كرسيٍّ من نور يجرى بين يديه التسنيم

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(The Prophet, peace be upon him and his family, said: "On the Day of Resurrection, Ali ibn Abi Talib will sit on Al-Firdaws, a mountain that rises above Paradise, and above it is the Throne of the Lord of the Worlds. From its slopes, the rivers of Paradise will burst forth and flow through the gardens, and he will be seated on a throne of light, with Tasnim flowing between his hands.")

A vivid image of Ali's exalted status, a reminder of the rewards awaiting the faithful.

الامام علی بولایته وولایة أهل بیته, یشرف علی الجنّة, فیدخل محبّیه الجنّة ومبغضیه النار

(Imam Ali, with his guardianship and the guardianship of his household, overlooks Paradise, and he will lead his lovers into Paradise and his enemies into Hell.)

A powerful conclusion, where love and enmity have their ultimate consequences.

1- كنز العمّال 11 / 621 / 33022, المناقب, الموفق بن احمد المكى الخوارزمى الحنفى ، المتوفّى سنة 568 هجرية ، 71 / 48, مقتل الحسين, الخوارزمى الحنفى ج 1 / 39, فرائد السمطين, الحموينى الشافعى ج 1 / 292 / 230, مائة منقبة 107 / 52, المناقب لابن شهر آشوب ج 2 / 156, كشف الغمّة ج 1 / 103, إرشاد القلوب 235, المتّفق والمفترق ج 1 / 521 / 276, فضائل الشيعة 48 / 4, الأمالى للصدوق 679 / 927, الأمالى للطوسى 133 / 212, بشارة المصطفى 71.

**(1- Kanz al-'Ummal, Vol. 11, p. 621, Hadith 33022; Manaqib, Al-Mufid ibn Ahmad al-Khwarizmi, who died in 568 AH, p. 71, 48; The Martyrdom of Hussein, Al-Khwarizmi al-Hanafi, Vol. 1, p. 39; Farid al-Samatain, Al-Hamawini al-Shafi'i,

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Vol. 1, p. 292, 230; One Hundred Virtues, p. 107, 52; Manaqib of Ibn Shahr Ashub, Vol. 2, p. 156; Kashf al-Ghummah, Vol. 1, p. 103; Irshad al-Qulub, p. 235; Al-Muttafaq wa al-Muftaraq, Vol. 1, p. 521, 276; Fada'il al-Shi'ah, p. 48, 4; Al-Amali, Al-Saduq, p. 679, 927; Al-Amali, Al-Tusi, p. 133, 212; Basharat al-Mustafa, p. 71.)**

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** نفهم من الآية القرآنية وجوب اتّباع ولاية الإمام على فهو الصراط المستقيم والمخالفون له المغتصبون خلافته هم الصراط المنحرف**

(We understand from the Quranic verse the necessity of following the guardianship of Imam Ali, for he is the Straight Path, and those who oppose him, the usurpers of his caliphate, are the deviated path.)

A clear call to recognize the rightful leadership of Ali.

Hamd 1

I seek refuge in Allah from the accursed devil.

In the name of Allah, the Most Gracious, the Most Merciful.

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"الْحَمْدُ لِلّهِ رَبِّ الْعالَمِينَ (1) الرَّحْمَنِ الرَّحِيمِ (2) مَالِكِ يَوْمِ الدِّينِ (3) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (4) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (5) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّآلِّينَ (6)"

"All praise is due to Allah, the Lord of the worlds (1) The Most Gracious, the Most Merciful (2) Master of the Day of Judgment (3) You alone we worship, and You alone we ask for help (4) Guide us on the Straight Path (5) The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray." (6)

The Names of Surah Al-Fatiha

Now, this here blessed Surah Al-Fatiha, the very first chapter of the Holy Quran, goes by many a name; it's the **فاتحة الكتاب** (Opening of the Book), the **أم الكتاب** (Mother of the Book), the **أم القرآن** (Mother of the Quran), the **مثاني** (Repeated Verses), and the **سبع مثاني** (Seven Repeated Verses), to name a few. The most common name, I reckon, is the **فاتحة الكتاب** (Opening of the Book), which folks say, "There ain't no prayer without the **فاتحة الكتاب**." And due to the many occasions that arise from the content of this fine Surah, it has various names, the secrets of which will be revealed as we delve into its content. It consists of seven verses, mind you.

The Verse "Bismillah" as Part of Surah Al-Fatiha

And let me tell you, the blessed verse **"بسم الله الرحمن الرحيم"** (In the name of Allah, the Most Gracious, the Most Merciful) is part and parcel of this Surah. It ain't just recited

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for blessings; it's an integral part of this Surah. If a body is required to recite this Surah in prayer or otherwise and forgets to say this verse, they have not fulfilled the command and have recited the Surah incompletely, for this verse is indeed part of the **فاتحة الكتاب** (Opening of the Book).

The Frequency of the Verse "Bismillah"

Now, this **"بسم الله"** has been revealed a whopping 114 times. It wasn't just revealed once with the instruction from the Messenger of Allah to place it at the beginning of each Surah. No sir, this blessed verse has been revealed 114 times, serving as the preface and beginning of 113 Surahs. In **سورة الأنفال** (Surah Al-Anfal) and **سورة التوبة** (Surah Al-Bara'ah), the latter, if it ain't a continuation of **سورة الأنفال** and is a separate Surah, does not begin with **"بسم الله."** In **سورة النمل** (Surah An-Naml), where the letter of Solomon (peace be upon him) is examined, it states that this letter is from Solomon, and the beginning of this letter is also **"بسم الله الرحمن الرحيم."**

"إنّه من سليمان و إنّه بسم الله الرحمن الرحيم"

("Indeed, it is from Solomon, and indeed, it is 'In the name of Allah, the Most Gracious, the Most Merciful.'") (سورة النمل, 30)

This one verse, along with the 113 instances found in the Holy Quran, totals 114 occurrences of this blessed verse.

The Connection of the Content of "Bismillah" with Each Surah's Theme

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And every time it was revealed, it carried a new meaning and a fresh application, not merely repeating the same word and concept. Every Surah that begins with **"بسم الله"** has its content connected to the theme of that Surah. Therefore, when we find the blessed verse **"بسم الله"** in several places in the Holy Quran, each instance has its specific meaning. In truth, wherever it is mentioned, it addresses a degree of the divine attributes of Allah, the Most Exalted, His mercy, and His compassion. Thus, it does not convey a single concept or application. **"بسم الله"** has a direct connection to the theme of the Surah, and since the themes of the Surahs differ, the meanings of these **"بسم الله"** instances will also differ. The conclusion of each Surah is marked by the revelation of **"بسم الله."**

Divine Etiquette in Beginning Actions

Now, the fact that **"بسم الله"** is both the preface of the Surah and the preface of this divine book signifies that Allah, the Most Exalted, teaches humanity to commence their actions in the name of Allah. Actions should begin in the name of Allah.

The Futility of Any Action Not Begun in Allah's Name

Both the scholars of Shia and Sunni traditions have narrated from the Messenger of Allah (peace and blessings be upon him) that any action that does not begin in the name of Allah is fruitless.

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"كل أمر ذي بال لم يبدأ فيه ببسم الله فهو أبتر"

("Every matter of significance that does not begin with 'Bismillah' is cut off.")

"Abtar" means cut off at the end. Since the goal is the conclusion of the action, any action that does not reach its goal is "Abtar."

The Wasted Potential of "Fatanat Batra"

That intelligence which is not directed towards the truth is referred to as **"فطانت بتراء"** (Fatanat Batra), meaning it is clever but squandered on falsehood. Such false intelligence is noted in rational texts as **"فطانت بتراء،"** meaning false cleverness, intelligence that is wasted on falsehood. An action that does not reach its destination is "Abtar." Intelligence that is not directed towards the truth is **"فطانت بتراء."** A person may be clever and astute but does not know what to do. Any action that does not reach its destination is "Abtar." An action reaches its destination only if it originates from the truth. An action that begins with the truth will end with the truth and goodness. It is impossible for an action that starts with falsehood to end with truth. Falsehood leads to falsehood, while truth leads to truth.

If we wish to undertake an action that concludes with truth, we must begin with truth. An action can only be initiated in truth if it possesses both intrinsic goodness—meaning the action itself is good—and the goodness of the doer, who attributes the action to Allah and performs it in His name. This action is attributed to Allah, and thus, in this action, there will be no other goal but Allah. By combining the goodness of the doer, which is the purity of the doer's intention, with the goodness

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of the action, which is the truthfulness of the act, one can be assured that this action will reach its destination. If either of these two elements is missing, or if both are absent, this action will never bear fruit. If the action is good and true, but the person does not perform it for the sake of truth, it will not yield results. For the goodness of the action alone is not sufficient to achieve the goal; the doer must also possess goodness, meaning they must act for the sake of truth, not place a good action as a bridge to a false goal, which is **"كلمة حق يراد بها الباطل."**

("A word of truth intended for falsehood.")

If the word is true, it has goodness, but if it lacks the goodness of the doer, it will not bear fruit. Whether it is **"كلمة حق يراد بها الباطل"** or **"فعل حق يراد به الباطل,"** if the goodness of the doer is absent alongside the goodness of the action, that action will not yield results. Not only will the speech not reach its goal, but no action that lacks the goodness of the doer will reach its goal. **"كلمة حق يراد بها الباطل"** will not reach its goal, nor will an action that is **"يراد به الباطل."** Thus, any action that lacks these two qualities is indeed fruitless. An action reaches its goal, meaning it does not remain "Abtar" and cut off at the end, when it is begun in the name of Allah. What action can be initiated in the name of Allah? Only good and true actions. Can one begin an evil or wrongful action in the name of Allah? Therefore, this well-known hadith narrated by both groups states that the Prophet said:

"كل أمر ذي بال لم يبدأ فيه ببسم الله فهو أبتر"

("Every matter of significance that does not begin with 'Bismillah' is cut off.")

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This means that the action must be such that it can be initiated in the name of Allah (one) and must indeed be begun in the name of Allah (two). This means the action must be good, and the doer must have a righteous intention.

The Meaning of Being "Abtar" for the Doer

In the noble verse of **سورة الكوثر** (Surah Al-Kawthar), it states:

"إنّ شانئك هو الأبتر"

("Indeed, your enemy is the one who is cut off.")

This is because there was both the ugliness of the action and the ugliness of the doer; both their actions were bad, and the doer was a bad person. Therefore, such individuals will never reach their goal. They themselves are "Abtar." In this well-known hadith, it is stated that such actions do not reach their destination. In ** سورة الكوثر**, it is said that such individuals are "Abtar," and they do not reach their goal. A person who is on the path to their goal will not reach it if their action is false and their intention is impure. They are lost. Even the destination that has been set for them, they do not know where it is. They will lose their way to Hell on the Day of Judgment and will not see that there is a punishment beyond punishment. It is not that they will know the way to Hell directly on the Day of Judgment and see it and traverse it! They will be trapped there. Even going to Hell will be accompanied by confusion for them, as it is a punishment beyond punishment. Such a person is "Abtar," having not reached their destination. In that well-known hadith, it is stated:

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"كل أمر ذي بال لم يبدأ فيه ببسم الله فهو أبتر"

("Any action that does not begin in the name of Allah is cut off.")

The Meaning of Being "Abtar" is Not Just About Lineage

In the noble verse of **سورة الكوثر**, it states:

"إنّ شانئك هو الأبتر"

("This person is indeed 'Abtar.'")

Not only does "Abtar" mean that they have no descendants or offspring; this is not the ultimate goal for a person. If someone does not have children, they are not necessarily "Abtar." What is essential is that the person themselves does not reach their destination; they become cut off in the middle. Otherwise, being childless is not a severe punishment; being cut off from the goal is what matters. The person themselves reaches their destination, especially in the Hereafter, where the discussion of fatherhood and sonship is irrelevant. Each person is a guest of their own beliefs, character, and actions.

The Holy Quran has also taught us how to enter into actions; thus, it begins with the name of Allah:

"بسم الله الرحمن الرحيم"

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("In the name of Allah, the Most Gracious, the Most Merciful.")

These discussions, which are quite technical and related to literary points and the like, we shall not delve into further. Why the letter "alif" is not written in **"بسم الله"** is not a matter we need to discuss, as it is omitted in speech and writing due to "its frequent usage." However, in **"إقرأ باسم ربّك الذي خلق"**

("Read in the name of your Lord who created") (سورة العلق, 1)

or **"سَبّح اسم ربّك الأعليٰ"**

("Glorify the name of your Lord, the Most High") (سورة الأعلى, 1), although the "alif" is omitted in speech, it is preserved in writing because its usage is not frequent. We shall not discuss these points.

The Goodness of Action and Intention in Surah Al-Isra

Therefore, an action reaches its destination when it possesses both the goodness of the action and the goodness of the doer. This meaning is elucidated in the blessed **سورة الإسراء** (Surah Al-Isra), where it is stated:

"وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا"

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("And say, 'My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority.'") (سورة الإسراء, 80)

This **"وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ"** means grant me the success to enter through the right path and to exit with results and with a full hand from that action. My entrance should be sincere, and the conclusion of the action should also be sincere in all matters. In ordinary affairs, wherever I step, it should be sincere, and when the work concludes, I should announce it sincerely. My entrance into this world should be sincere, my exit from this world should be sincere, my entrance into the grave and the Barzakh should be sincere, and my exit from the grave and the Barzakh should be sincere. My entrance into the Day of Judgment should be sincere, where there is no exit. In all these stages,

"رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ"

("My Lord, cause me to enter a sound entrance and to exit a sound exit.")

If a person enters an action with the goodness of the action and the goodness of the doer, they will never remain in that action. No matter how much they enter, if a person has not truly entered some actions, they may think they have entered, only to find that it has not been clarified for them. They must be mindful that they have not entered the action, like a building with many rooms; if a person enters some rooms but not others, they should not expect to know the secrets of the inner rooms. They should not have that expectation because they have not entered. However, wherever they do enter, they will be informed of the secrets of that place, and their way out will always be open; they will never remain trapped. A person who enters an action

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in the name of Allah, meaning they preserve this name in both its occurrence and its continuation, will never remain in that action. It is stated:

"وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا"

("And whoever fears Allah, He will make for him a way out") (سورة الطلاق, 2)

and

"وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ"

("and provide for him from where he does not expect.") (سورة الطلاق, 3)

It is stated: A person who is pious will not remain trapped in their actions. It is impossible for them to remain lost if the action is good and the doer performs it for Allah and not for others. They cannot be lost in ordinary matters, nor in financial matters. In scientific matters, they will not remain lost. It is stated: A person who enters a matter will not remain in that action; ultimately, they will find salvation and exit.

"وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا"

("And whoever fears Allah, He will make for him a way out.")

The way out is not one that leaves a person "Abtar" and fruitless; no! The way out is such that

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"وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ"

("and let me exit with a sound exit.")

That way out has results, and they exit with a full hand from the action.

"وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ"

("And He provides for him from where he does not expect.")

If it is in financial matters, it is from a source they never anticipated. If it is in intellectual and belief matters, it is from a way they never imagined that issue would be resolved for them. They never thought that this matter would be solved by one of their friends. Suddenly, they find that someone asks them a question, and a thought flashes in their mind that clarifies the matter for them. A person does not know whom to take as a student. It is stated: Allah, the Most Exalted, provides for them **"من حيث لا يحتسب"**

("from where they do not expect.")

Thus,

"كل أمر ذي بال لم يبدأ فيه ببسم الله فهو أبتر"

("Every matter of significance that does not begin with 'Bismillah' is cut off.")

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Any matter that reaches its destination and is not "Abtar" is one that began in the name of Allah, and an action that begins in the name of Allah must be good in itself, possessing the goodness of the action, and the doer must perform it for the pleasure of Allah and in His name, possessing the goodness of the doer. This becomes

"رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ"

("My Lord, cause me to enter a sound entrance and to exit a sound exit.")

The Devil's Partnership in Wealth and Children

In the context of the verse

"وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ"

("And share with them in wealth and children.") (سورة الإسراء, 64),

it is noted that if certain conditions are not met, the devil becomes a partner in that child. They become a child of the devil. This is what the Holy Quran states:

"إنّ من أزواجِكُم وَ أولادكم عدوّاً لكم"

("Indeed, among your spouses and your children are enemies to you.") (سورة التغابن, 14)

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This wealth becomes an enemy, and this child becomes an enemy. Then that wealth and that child are blessings and gifts that not only do not oppose a person but also support and assist them on their paths. This is the worldly aspect; many people live blessed lives, enjoying the goodness of this world and the goodness of the Hereafter, as they pray:

"ربنا آتنا في الدنيا حسنه"

("Our Lord, grant us good in this world.") (سورة البقرة, 201)

Their wealth is not a burden for them; they live with respect and never does their wealth disgrace them or lead them to Hell. If a person cannot begin an action in the name of Allah, they can be certain that action will not reach its destination. One day, it will catch up with them. It is a fruitless action. A fruitless action is like a car that does not reach its destination and is stuck along the way. Or it is like a stone blocking the flow of water, which does not move; it is stuck in the middle. It neither moves itself nor allows anyone else to pass. This stone blocking the water is a hindrance to a person. This wealth is a hindrance to a person. The children are a hindrance to a person. It is stated that this wealth and these children are a trial and an enemy. Just as it was said about the devil,

"فَاتّخذوهُ عَدُوّاً"

("So take him as an enemy.") (سورة فاطر, 6)

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some wealth is also an enemy to you. Some children are also stated to be enemies to you. If even worldly matters are done for the pleasure of Allah, they are not only not hindrances but also become aids.

"والحمد لله رب العالمين"

("And all praise is due to Allah, the Lord of the worlds.")

اللهم صلی علی محمد و آ

[1] Awali Al-Leali, vol. 1, p. 196.

[2] Surah Fatiha al-Kitab, verse 1.

[3] Surah An-Naml, verse 30.

[4] Bihar, vol. 73, p. 305, "All matters with wings are not mentioned in the name of God, he is better." Al-Dar Al-Manthor, vol. 1, p. 26, "All matters with wings do not begin with "In the name of God, the Most Merciful, the Most Merciful".

[5] Nahj al-Balagha, Sermon 40, Paragraph 1.

[6] Surah Al-An'am, verse 121.

[7] Surah Ibrahim, verse 18.

[8] Surah An-Nur, verse 39.

[9] Surah Ash-Shura, verse 20.

[10] Surah Al-Kawthar, verse 3.

[11] Surah Al-Alaq, verse 1.

[12] Surah Al-A'la, verse 1.

[13] Surah Al-Isra, verse 80.

[14] Surah At-Talaq, verses 2-3.

.[15] Surah At-Taghabun, verse 14.

[16] Surah Al-Baqarah, verse 201.

[17] Surah Fatir, verse 6.

I seek refuge in Allah from the accursed devil.

In the name of Allah, the Most Gracious, the Most Merciful.

Divine Etiquette in Beginning Actions

Now, as we delve into the interpretation of the blessed verse **"بسم الله الرحمن الرحيم"** (In the name of Allah, the Most Gracious, the Most Merciful), we find that it teaches us the proper etiquette for entering into any endeavor. It instructs us that every task ought to commence in the name of God. Naturally, this means that the task must possess intrinsic goodness, allowing it to be initiated in the name of God, and the doer must also have a righteous intention, believing firmly that they are beginning this task in the name of God.

Any Action Not Begun in God's Name is Futile

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For, you see, any action that does not begin in the name of God is bound to be fruitless. This very saying has been narrated by both Shia and Sunni scholars from the Messenger of Allah (peace be upon him):

"كل أمر ذي بال لم يبدأ فيه ببسم الله فهو أبتر"

("Every matter of significance that does not begin with 'Bismillah' is cut off.")

"Abtar" means lacking purpose, a task that yields no results is termed "Abtar."

Wasted Potential: "Fatanat Batra"

Now, that intelligence which fails to reach its destination is referred to as **"فطانت بتراء"** (Fatanat Batra). This term signifies wasted potential, cleverness that has not achieved its aim, remaining fruitless. An action that does not reach its goal is "Abtar," and every action that does not begin in the name of God will not reach its destination. Why, you ask? Because only the remembrance of God and His countenance endure; if an action is not for the sake of God, it will never be lasting. The countenance of God is that special grace which manifests everywhere. If that grace is not the link between a person and their Lord, then neither the person nor their actions have any permanence.

Everything Except God's Countenance is Perishing

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As the Quran clearly states,

﴿كل شيء هالك إلا وجهه﴾

("Every thing will perish except His countenance.") (سورة القصص, 88).

This does not mean that everything will vanish and only God's countenance will remain; rather, it indicates that everything is perishing right now. Anything that is not in the name of God is already perishing, not merely destined to perish later. This noble verse signifies that everything is currently perishing except for the countenance of God.

The Example of the Mirage

Consider the thirsty man who chases after a mirage, believing it to be water. When he reaches it, he realizes he has wasted his life. This is not a future loss; it is a present reality. The Quran describes the fate of the disbelievers, saying,

﴿مثل الذين كفروا أعمالهم كسراب بقيعة يحسبه الظمآن ماءً حتى إذا جاءه لم يجده شيئاً﴾

("The example of those who disbelieve in their Lord is like a mirage in a desert, which the thirsty one thinks is water; but when he comes to it, he finds it is nothing.") (سورة النور, 39).

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This illustrates that the disbeliever's actions, devoid of God's name, are like a mirage—seemingly promising but ultimately empty.

The Nature of Actions Without God's Name

If an action is not for the sake of God, it is akin to a mirage, leading one to exhaustion without any true benefit. The Quran further emphasizes this point, stating,

﴿وَ قَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾

("And We will regard what they have done of deeds and make them as dust dispersed.") (سورة الفرقان, 23).

Thus, if something is not for the sake of God, it is already perishing.

The Eternal Nature of Good Deeds

What is done for the sake of God remains eternal. The Quran guarantees the everlasting nature of good deeds, stating,

﴿وما تقدموا لأنفسكم من خير تجدوه عند الله﴾

("And whatever good you send before [you] for yourselves, you will find it with Allah.") (سورة البقرة, 110).

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Conversely, the Quran warns of the permanent destruction of evil deeds, stating that anything not for the sake of God is perishing.

The Importance of Starting Actions with God's Name

Therefore, any action that does not begin in the name of Allah is "Abtar." If a person does not start their work in the name of God, it will never reach its destination. This Surah, the Opening of the Book, teaches us the etiquette of entering into actions, instructing us to begin our praise and worship of Allah in His name to achieve our goals.

The Proximity of "Bismillah" to the Greatest Name

Thus, we say **"بسم الله الرحمن الرحيم."** It has been said that the Greatest Name is so close to this phrase that it is as close as the black of the eye is to the white.

The Nature of the Name "Allah"

The name **"الله"** (Allah) is derived from **أَلِهَ** meaning to worship, or from **أَلَهَ** and **وَلَهَ** meaning to be perplexed. It signifies that God is the object of worship and the source of wonder.

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The Attributes of God

God is the one who possesses all perfections, and thus, the name **"الله"** is the name of the essence that encompasses all attributes of perfection. This book, and indeed this Surah, begins with the mercy of Allah, and the name **"الله"** encompasses all names, while the attributes are merely descriptions of that essence.

The Nature of God's Mercy

The name **"رحمان"** (The Most Gracious) is an intensive form indicating a general mercy, while **"رحيم"** (The Most Merciful) refers to a specific mercy. The distinction between these two types of mercy is evident in the verse:

﴿ورحمتي وسعت كل شيء﴾

("And My mercy encompasses all things.") (سورة الأعراف, 156).

This general mercy is all-encompassing, while the specific mercy is reserved for the righteous.

The Eternal Nature of Good Deeds

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Thus, if a person wishes to perform an action that will endure, they must begin it in the name of God. An action can only be initiated in the name of God if it possesses both intrinsic goodness and the intention of drawing closer to God.

The Conclusion

In conclusion, if one wishes to ensure that their actions are not "Abtar," they must begin in the name of Allah, for only that which is done for His sake will endure.

"و الحمد لله رب العالمين"

("And all praise is due to Allah, the Lord of the worlds.")

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In the name of Allah, the Most Gracious, the Most Merciful.

﴿الْحَمْدُ لِلّهِ رَبِّ الْعالَمِينَ (1) الرَّحْمَنِ الرَّحِيمِ (2) مَالِكِ يَوْمِ الدِّينِ (3) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (4) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (5) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّآلِّينَ (6)﴾

"All praise is due to Allah, the Lord of the worlds (1) The Most Gracious, the Most Merciful (2) Master of the Day of Judgment (3) You alone we worship, and You alone we ask for help (4) Guide us on the Straight Path (5) The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray." (6)

The Significance of "Bismillah" at the Start of the Divine Book

Now, let us ponder upon the blessed Surah Al-Fatiha, the very first chapter of the Holy Quran. This phrase **"بسم الله الرحمن الرحيم"** (In the name of Allah, the Most Gracious, the Most Merciful) is not just a mere preamble; it is part and parcel of the Surah itself, revealed alongside it, and carries a unique meaning in every Surah. Given its position as the first in the Quran, it reflects that singular essence which the Quran embodies: that it is a light, a healing for the believers, a guidance for mankind, and so forth. This illumination is the very purpose of this book, and when a reader begins with **"بسم الله,"** they are declaring, "I commence in the name of God, seeking to attain this radiance." This applies to the **"بسم الله"** at the start of the Quran, and likewise, the **"بسم الله"** at the beginning of each Surah signifies starting in the name of God to reach the content of that Surah.

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The Seven "Hawameem" and Their Shared Purpose

Sometimes, several Surahs share a common theme, like the seven **حواميم** (Hawameem) and the six **مسبّحات** (Musabbihat). These seven Hawameem, all beginning with **حم**, pursue a shared meaning, though each of these seven has its specific aim, hence they are seven distinct Surahs. Yet, they all share a commonality, which is why they begin with the letter **حم**. The **"بسم الله"** related to these seven Surahs aligns with their shared purpose. Similarly, the six **مسبّحات**, which begin with **تسبيح** (glorification), are recited by the Messenger of Allah (peace be upon him) every night before sleep. This practice is part of our traditions, and it is recommended that one recite these six Surahs each night. The esteemed Allameh Majlisi (may Allah be pleased with him) even suggested that **سورة الإسراء** (Surah Al-Isra), which begins with **"سبحان الذي أسري بعبده"** (Glory be to Him who took His Servant by night), should also be included, making it seven Surahs instead of six. In any case, these Surahs that commence with glorification share a unified meaning, and thus the **"بسم الله"** in these seven or six Surahs is connected to their common purpose. Anyone who begins a Surah has the meaning and intent of that Surah in mind, seeking assistance from the name of God to achieve that goal.

The Relation of "Bismillah" to Seeking Help

Now, the phrase **"بسم الله الرحمن الرحيم"** is related to the act of seeking help, meaning "I seek assistance in the name of Allah." This **"بسم الله"** serves as a connection to the **استعين** (I seek help) that is implied but not explicitly stated. It is as if one says, "I seek help in the name of Allah" to achieve the goal and purpose of this Surah.

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Alternatively, if the **باء** (the "B" in "Bismillah") is taken as the **باء ابتدائية** (the initial "B"), it signifies, "I begin in the name of Allah," meaning I commence this sacred task in the name of God to reach the goal of this Surah. Thus, the **"بسم الله"** at the start of the Quran indicates that one begins in the name of God to attain the illumination that the Quran offers.

The Impact of Reciting "Bismillah"

A person can truly reflect upon whether the verses they have read, the Surah they have recited, or the interpretation they have studied has made an impact on their heart. It is impossible for a person to become illuminated and not feel that illumination. It is not the case that one can be illuminated without realizing it. Each day, when one finishes a discussion or completes a Surah, if they feel that illumination within themselves, they can be assured that they have reached the purpose of that Surah to the best of their ability. However, if they pass through a Surah like any other discussion, reading and interpreting it without feeling any change, it is as if they have merely read a chapter from a textbook, devoid of any light. Though those books may also be enlightening, if a Surah does not leave a mark on the heart, it indicates that one has not truly engaged with the Quran.

The Sacredness and Blessing of God's Name

The phrase **"بسم الله الرحمن الرحيم"** is so imbued with sanctity that people are obliged to glorify it, to honor it, and to never forget it. They must not use this name in vain nor neglect it in righteous matters, nor should they mention other names alongside it.

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Thus, Allah, the Most Exalted, has made this name a symbol of blessing, a manifestation of glorification, and has revealed both the attributes of glorification and the attributes of sanctification within this name. He has said,

﴿تبارك اسم ربك﴾

("Blessed is the name of your Lord.") (سورة الرحمن, 78)

and

﴿سبّح اسم ربك الأعلىٰ﴾

("Glorify the name of your Lord, the Most High.") (سورة الأعلى, 1).

To glorify means to declare God free from need and to absolve Him from any partners. This is the essence of sanctification and glorification, acknowledging that God is free from need and devoid of any equal.

The Attributes of God

Now, the attributes that affirm His greatness—such as being the Creator, the Provider, the Healer, the Sufficient, and the Reckoner—indicate that all goodness comes from Him. One discussion is that all goodness originates from Him, while another is that He has no equal, no need. What pertains to negating deficiencies is

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referred to as sanctification and glorification, while what pertains to affirming perfection is referred to as blessing and similar terms.

Sometimes we say, "The name of God is blessed," and at other times we say, "The name of God is glorified." Allah, the Most Exalted, has commanded us regarding both matters. He taught us to glorify His name, saying,

﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾

("So glorify the name of your Lord, the Most Great.") (74 ,سورة الواقعة)

and

﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَىٰ﴾

("Glorify the name of your Lord, the Most High.") (1 ,سورة الأعلى).

He commanded us to regard this name as a source of blessing:

﴿تبارك اسم ربك ذي الجلال و الاكرام﴾

("Blessed is the name of your Lord, the Lord of Glory and Honor.") (,سورة الرحمن 78).

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Those who, according to the narration of the esteemed Allameh Feiz, read it as **"ذو الجلال"** (the Lord of Glory), this is an adjective that describes the name, meaning that name is **"ذو الجلال و الاكرام."** The name of God possesses majesty. The name of God possesses honor. It is not merely a phrase to be uttered without blessing.

The Nature of the Greatest Name

Then, the narrations that have come regarding the Greatest Name become clear. If someone rises with this name, they will have a share of the Greatest Name. The Greatest Name is not merely a word or a concept that can be grasped through intellectual understanding. The Greatest Name is not just a phrase that can revive the dead or control the sea. It is not so. The world is not governed by mere words or concepts. The world is governed by that human essence.

If **"بسم الله"** is accompanied by that essence, it springs from the heart of a true believer. A complete believer says **"بسم الله الرحمن الرحيم,"** and thus they have a share of the Greatest Name and can influence the world by the permission of the Creator of the world. Otherwise, if the Greatest Name is just a word, and one searches among words to read them and blow upon them to revive the dead, that is mere fantasy.

The Example of Abu Dharr

When Abu Dharr (may Allah be pleased with him) was exiled to Rabdhah, the esteemed Allameh Kulayni (may Allah be pleased with him) narrated that, despite the government forbidding the farewell of Abu Dharr, Imam Ali and his sons, along

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with some close companions, were present. There, the Imam advised him not to worry about the desolate nature of Rabdhah, saying that life there would be difficult. Abu Dharr expressed his faith, stating that even if the earth were to become like a solid metal and no rain fell from above, his faith would remain unchanged. Imam Ali confirmed this, indicating that one should not rely on ordinary means but rather consider them as channels of divine grace and nothing more.

If someone reaches this understanding, what their Lord accomplishes with **"كن,"** they can achieve with **"بسم الله."** This is akin to saying that **"بسم الله الرحمن الرحيم"** is so close to the Greatest Name that it is as close as the black of the eye is to the white.

The Teachings of the Quran in "Bismillah"

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possible. The Imam replied, "The power of Allah is limitless. What you asked about is impossible."

The Nature of the Quran

However, our position is not of this nature. It is indeed good to advance a bit further and see how far this esteemed commentator goes. Is it not true that all truths and secrets of the universe are contained within the Holy Quran? The Imams have stated that there is nothing of the secrets of the universe that is not found in the Quran, but we know that these are part of the depths of the Quran, not its apparent meanings. We understand, while others may not have access.

There are many such narrations. What Imam Ali (peace be upon him) said about the past and future until the Day of Judgment is indeed in the Quran, but I am the speaker of the Quran, and it does not speak for itself.

"فاستنطقوه ولن ينطق ولكن أخبركم عنه"

("So ask it to speak, but it will not speak; rather, it will inform you about it.") (Nahj al-Balagha, Sermon 158).

This is accepted. The Quran is merely a two or three hundred-page book; how can all the secrets be contained within it? Thus, it becomes evident that there are degrees, depths, and so forth.

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The Quran's Layers of Meaning

You who accept that the secrets of the universe are gathered in this heavenly book, how can this book, which is merely a collection of two or three hundred pages, contain all truths? It must have layers, depths, and so forth.

The Readers of the Hidden Book

Who are the readers of that book?

"يشهده المقربون"

("It is witnessed by those brought near [to Allah].") (سورة المطففين, 21).

The close ones are aware of that inner book. Thus, it is possible for the apparent to have a hidden meaning. It is possible for the outer to have an inner aspect. If these paths are open and if there are evidences, a person who has not reached this understanding should not dismiss it or say that it is impossible.

The Blessing of "Bismillah"

Therefore, these great scholars say that if a person reaches a state where they desire nothing but the will of God, whatever they wish to do with God's permission, they will accomplish with **"بسم الله الرحمن الرحيم."**

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"بسم الله الرحمن الرحيم" has the effect that if a servant says it, it is as if their Lord says, **"كن"** (Be).

"إنما أمره إذا أراد شيئاً أن يقول له كن فيكون"

("His command is only when He intends a thing that He says to it, 'Be,' and it is.") (سورة يس, 82).

However, that servant is a special servant of God, akin to the divine prophets, the saints, and the infallible Imams. What can be accomplished with a **"بسم الله"** can guide the ship through the waves to its destination, with its anchorage in the name of God and its journey in the name of God. Others do the same; they pass through the sea in the name of God. They enter the fire in the name of God, and the fire becomes a garden for them.

The Requirement of Mentioning God's Name

We are obliged to honor the apparent, and we are also commanded to act in accordance with the apparent as much as possible. In this regard, it has been said that anything upon which the name of God has not been mentioned is carrion.

"ولا تأكلوا مما لم يُذكر اسم الله عليه وإنه لفسق"

("And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is a transgression.") (سورة الأنعام, 121).

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What is lawful and pure becomes carrion and forbidden if the name is not mentioned. This name has an effect. One condition for the permissibility of the sacrifice is that the slaughterer must be a Muslim. That is one matter. Another condition is that at the time of slaughter, they must say **"بسم الله الرحمن الرحيم."** If a Muslim deliberately does not say it, even though they are a Muslim, if they intentionally omit **"بسم الله"** at the time of slaughter, or if during the time of tyranny they would say, "In the name of the tyrant," when slaughtering an animal for the ill-fated one, even if the slaughterer is a Muslim, because they deliberately did not mention the name of God, that animal, which was lawful and pure, becomes forbidden and impure.

The Importance of God's Name

This is the effect of this name. It is not the case that this name is equal to other names or that saying it or not saying it has no effect, or that mere intention is sufficient. It is not so. In both the affirmative and negative aspects, we have been commanded to mention God's name. If we do not mention God's name, it becomes carrion and impure. We have also been commanded to glorify and sanctify this name:

"سبح اسم ربك الاعلي"

("Glorify the name of your Lord, the Most High.") (سورة الأعلى, 1)

and

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"فسبح باسم ربك العظيم"

("So glorify the name of your Lord, the Most Great.") (سورة الواقعة, 74).

He commanded us to regard this name as a source of blessing:

"تبارك اسم ربك ذي الجلال و الاكرام"

("Blessed is the name of your Lord, the Lord of Glory and Honor.") (سورة الرحمن, 78).

Those who, according to the narration of the esteemed Allameh Feiz, read it as **" ذو الجلال"** (the Lord of Glory), this is an adjective that describes the name, meaning that name is **"ذو الجلال و الاكرام."** The name of God possesses majesty. The name of God possesses honor. It is not merely a phrase to be uttered without blessing.

The Nature of the Greatest Name

Then, the narrations that have come regarding the Greatest Name become clear. If someone rises with this name, they will have a share of the Greatest Name. The Greatest Name is not merely a word or a concept that can be grasped through intellectual understanding. The Greatest Name is not just a phrase that can revive the dead or control the sea. It is not so. The world is not governed by mere words or concepts. The world is governed by that human essence.

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If **"بسم الله"** is accompanied by that essence, it springs from the heart of a true believer. A complete believer says **"بسم الله الرحمن الرحيم,"** and thus they have a share of the Greatest Name and can influence the world by the permission of the Creator of the world. Otherwise, if the Greatest Name is just a word, and one searches among words to read them and blow upon them to revive the dead, that is mere fantasy.

The Example of Abu Dharr

When Abu Dharr (may Allah be pleased with him) was exiled to Rabdhah, the esteemed Allameh Kulayni (may Allah be pleased with him) narrated that, despite the government forbidding the farewell of Abu Dharr, Imam Ali and his sons, along with some close companions, were present. There, the Imam advised him not to worry about the desolate nature of Rabdhah, saying that life there would be difficult. Abu Dharr expressed his faith, stating that even if the earth were to become like a solid metal and no rain fell from above, his faith would remain unchanged. Imam Ali confirmed this, indicating that one should not rely on ordinary means but rather consider them as channels of divine grace and nothing more.

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[1] . 1 سورهٔ فاتحة الكتاب، آيهٔ.

[2] . 1 سورهٔ اسراء، آيهٔ.

[3] . 1 سورهٔ فاتحة الكتاب، آيهٔ.

[4] . 78 سورهٔ الرّحمن، آيهٔ.

[5] . 1 سورهٔ اعلي، آيهٔ.

[6] . 11 سورهٔ شوريٰ، آيهٔ.

[7] . 52 سوره واقعه، آيه 74-96؛سورهٔ حاقّة، آيهٔ.

[8] . 1 سورهٔ اعليٰ، آيهٔ.

[9] . 315 من لا يحضره الفقيه، ج 1، ص.

[10] . 78 سورهٔ الرّحمن، آيهٔ.

[11] . تفسير صافي، ج 5، ص 117؛ و قري بالرفع صفة للاسم.

[12] . 41 سورهٔ هود، آيهٔ.

[13] . 8 نور الثقلين، ج 1، ص.

[14] . 251 روضه كافي، ص 170، ح.

[15] . 123 بحارالانوار، ج 10، ص.

[16] . 203 بيان السعادة، ج 1، ص 29؛ نيز ر.ك، تفسير سورهٔ حمد، امام خميني (قدس سره)، ص.

[17] . مشارق أنوار يقين، ص 21؛ منهج الصادقين، ج 1، ص 90. روح البيان، ج 1، ص 7، اسفار، ج 7، ص 34.

[18] . 26 الكاشف، ج 1، ص.

التوحيد، ص130. جاء رجل الي الرضا (عليه‌السّلام) فقال: هل يقدر ربّك أن يجعل السّموات و الأرض . [19] و ما بينهما في البيضة؟ قال: «نعم و في أصغر من البيضة و قد جعلها في عينك و هي أقل من البيضة لأنّك إذا فتحتها عاينت السّماء و الأرض و ما بينهما و لو شاء الله لأعماك عنها.

همان؛ نور الثّقلين، ج 1، ص 38. «قال علي (عليه‌السّلام): انّ الله تبارك و تعالي لا ينسب الي العجز و . [20] الذي سألتني لا يكون».

سورهٔ بقره، آيهٔ 40 . [21].

سورهٔ بقره، آيهٔ 40 . [22].

نهج‌البلاغه، خطبه 158 . [23].

سورهٔ واقعه، آيات 77 - 79 . [24].

سورهٔ مطففين، آيات 18 - 20 . [25].

سورهٔ مطففين، آيهٔ 21 . [26].

سورهٔ يس، آيهٔ 82 . [27].

سورهٔ حج، آيهٔ 36 . [28].

سورهٔ انعام، آيهٔ 121 . [29].

التبيان في تفسير القرآن، ج 1، ص 26 . [30].

عوالي اللآلي، ج 4، ص 102؛ روى عن علي (عليه‌السّلام) أنه قال لوشئت لأوقرت سبعين بعيراً من باء . [31]

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